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2023

February

The Mirror of Alchemy (2023-02-01 04:15)

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[7]The Mirror of Alchemy

The Mirror of Alchemy, composed by the famous Friar, Roger Bacon, sometime fellow of Martin College and Brasen-nase College in Oxenforde.

CHAPTER I.
Of the Definitions of Alchemy.

In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other

said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.

CHAPTER II.

Of the natural principles, and procreation of Minerals.

Secondly, I will perfectly declare the natural principles and procreations of Minerals: where first it is to be noted, that the natural principles in the mines, are Argent-vive, and Sulphur. All metals and minerals, whereof there be sundry and diverse kinds, are begotten of these two: but: I must tell you, that nature always intends and strives to the perfection of Gold: but many accidents coming between, change the metals, as it is evidently to be seen in diverse of the Philosophers books. For according to the purity and impurity of the two aforesaid principles, Argent-vive, and Sulphur, pure, and impure metals are engendered: to wit, Gold, Silver, Steel, Lead, Copper, and Iron: of whose nature, that is to say, purity, and impurity, or unclean superfluity and defect, give ear to that which follows.

Of the nature of Gold.

Gold is a perfect body, engendered of Argent-vive pure, fixed, clear, red, and of Sulphur clean, fixed, red, not burning, and it wants nothing.

Of the nature of silver.

Silver is a body, clean, pure, and almost perfect, begotten of Argent-vive, pure, almost fixed, clear, and white, and of such a like Sulphur: It wants nothing, save a little fixation, color, and weight.

Of the nature of Steel.

Steel is a body clean, imperfect, engendered of Argent-vive pure, fixed & not fixed clear, white outwardly, but red inwardly, and of the like Sulphur. It wants only decoction or digestion,

Of the nature of Lead.

Lead is an unclean and imperfect body, engendered of Argent-vive impure, not fixed, earthy, dressy, somewhat white outwardly, and red inwardly, and of such a Sulphur in part burning, It wants purity, fixation, color, and firing.

Of the nature of Copper.

Copper is an unclean and imperfect body, engendered of Argent-vive, impure, not fixed, earthy, burning, red not clear, and of the like Sulphur. It wants purity, fixation, and weight:

and has too much of an impure color, and earthiness not burning.

Of the nature Iron.

Iron is an unclean and imperfect body, engendered of Argent-vive impure, too much fixed, earthy, burning, white and red not clear, and of the like Sulphur: It wants fusion, purity, and weight: It has too much fixed unclean Sulphur, and burning earthiness. That which has been spoken, every Alchemist must diligently observe.

CHAPTER III.

Out of what things the matter of Elixir must be more nearly extracted.

The generation of metals, as well perfect, as imperfect, is sufficiently declared by that which has been already spoken, Now let us return to the imperfect matter that must be chosen and made perfect. Seeing that by the former Chapters we have been taught, that all metals are engendered of Argent-vive and Sulphur, and how that their impurity and uncleanness does corrupt, and that nothing may be mingled with metals which have not been made or sprung from them, it: remains clean enough, that no strange thing which has not his original from these two, is able to perfect them, or to make a Change and new transmutation of them: so that it is to be wondered at, that any wise man should set his mind upon living creatures, or vegetables which are far off, when there be minerals to be found near enough: neither may we in any way think, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison: but of the aforesaid two, all metals are made, neither does any thing cleave unto them or is joined with them, not yet changes them, but that which is of them, and so of right we must take Argent-vive and Sulphur for the matter of our stone: Neither does Argent-vive by itself alone, nor Sulphur by itself alone, beget any metal, but of the commixtion of them both, diverse metals and minerals are diversely brought forth. Our matter therefore must be chosen of the commixtion of them both: but our final secret is most excellent, and most hidden, to wit, of what mineral thing that is more near than others, it should be made: and in making choice hereof, we must be very wary. I put the case then, if our matter were first of all drawn out of vegetables, (of which sort are herbs, trees, and whatsoever springs out of the earth) here we must first make Argent-vive & Sulphur, by a long decoction, from which things, and their operation we are excused: for nature herself offers unto us Argent-vive and Sulphur. And if we should draw it from living creatures (of which sort is man’s blood, hair, urine, excrements, hens’ eggs, and what else proceed from living creatures) we must likewise out of them extract Argent-vive and Sulphur by decoction, from which we are freed, as we were before. Or if we should choose it out of middle minerals (of which sort are all kinds of Magnesia, Marchasites, of Tutia, Coppers, Allums, Baurach, Salts, and many other) we should likewise, as afore, extract Argent-vive and Sulphur by decoction: from which as from the former, we are also excused. And if we should take one of the seven spirits by itself, as Argent-vive, or Sulphur alone, or Argent-vive and one of the two Sulphurs, or Sulphur-vive, or Auripigment, or Citrine Arsenicum, or red alone, or the like: we should never effect it, because since nature does never perfect anything without equal commixtion of both, neither can we: from these therefore, as from the foresaid Argent-vive and Sulphur in their nature we are excused. Finally, if we should choose them, we should mix everything as it is, according to a due proportion, which no man knows, and afterward decoct it to coagulation, into a solid lump: and therefore we are excused from receiving both of them in their proper nature: to wit, Argent-vive and Sulphur, seeing we know not their proportion, and that we may

meet with bodies, wherein we shall find the said things proportioned, coagulated and gathered together, after a due manner. Keep this secret more secretly. Gold is a perfect masculine body, without any superfluity or diminution: and if it: should perfect imperfect bodies mingled with it by melting only, it should be Elixir to red. Silver is also a body almost perfect, and feminine, which if it should almost perfect imperfect bodies by his common melting only, it should be Elixir to white which it is not, nor cannot be, because they only are perfect. And if this perfection might be mixed with the imperfect, the imperfect should not be perfected with the perfect, but rather their perfectionâ€™s should be diminished by the imperfect, and become imperfect. But if they were more than perfect, either in a two-fold, four-fold, hundred-fold, or larger proportion, they might then well perfect the imperfect. And forasmuch as nature does always work simply, the perfection which is in them is simple, inseparable, and incommiscible, neither may they by art be put in the stone, for ferment to shorten the work, and so brought to their former state, because the most volatile does overcome the most fixed. And for that gold is a perfect body, consisting of Argent-vive, red and clear, and of such a Sulphur, therefore we choose it not for the matter of our stone to the red Elixir, because it is so simply perfect, without artificial mundification, and so strongly digested and fed with a natural heat, that with our artificial fire, we are scarcely able to work on gold or silver, And though nature does perfect anything, yet she cannot thoroughly mundify, or perfect and purify it, because she simply works on that which she has. If therefore we should choose gold or silver for the matter of the stone, we should hard and scantly find fire working in them. And although we are not ignorant of the fire, yet could we not come to the thorough mundification and perfection of it, by reason of his most firm knitting together, and natural composition: we are therefore excused for taking the first too red, or the second too white, seeing we may find out a thing or some body of as clean, or rather more clean Sulphur and Argent-vive, on which nature has wrought little or nothing at all, which with our artificial fire, and experience of our art, we are able to bring unto his due concoction, mundification, color and fixation, continuing our ingenious labor upon it. There must therefore be such a matter chosen, where in there is Argent-vive, clean, pure, clear, white and red, not fully complete, but equally and proportionably commixt after a due manner with the like Sulphur, and congealed into a solid mass, that by our wisdom and discretion, and by our artificial fire, we may attain unto the uttermost cleanness of it, and the purity of the same, and bring it to that pass, that after the work ended, it might be a thousand thousand times more strong and perfect, then the simple bodies themselves, decoct by their natural heat. Be therefore wise: for if you shall be subtle and witty in my Chapters (wherein by manifest prose I have laid open the matter of the stone easy to be known) you shall taste of that delightful thing, wherein the whole intention of the Philosophers is placed.

CHAPTER IIII.

Of the manner of working, and of moderating, and continuing the fire.

I hope ere this time you have already found out by the words already spoken (if you are not most dull, ignorant, and foolish) the certain matter of the learned Philosophers blessed stone, whereon Alchemy works, while we endeavor to perfect the imperfect, and that with things more then perfect. And for that nature has delivered us the imperfect only with the perfect, it is our part to make the matter (in the former Chapters declared unto us) more then perfect by our artificial labor. And if we know not the manner of working, what is the cause that we do not see how nature (which of long time has perfected metals) does continually work! Do we not see, that in the Mines through the continual heat that is in the mountains thereof, the grossness of water is so decocted and thickened, that in continuance of time it becomes

Argent-vive? And that of the fatness of the earth through the same heat and decoction, Sulphur is engendered! And that through the same heat without intermission continued in them, all metals are engendered of them according to their purity and impurity? and that nature does by decoction alone perfect or make all metals, as well perfect as imperfect? 0 extreme madness! what, I pray you, constrains you to seek to perfect the foresaid things by strange melancholical and fantastical regiments! as one says: Woe to you that will overcome nature, and make metals more then perfect by a new regiment, or work sprung from your own senseless brains. God has given to nature a straight way, to wit, continual concoction, and you like fools despise it, or else know it not. Again, fire and Azot, are sufficient for you. And in another place, Heat perfects all things. And elsewhere, see, see, see, and be not weary. And in another place, let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss. And in another place, Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed. And in another place, patiently, and continually, and in another place, grind it seven times. And in another place, It is ground with fire, And in another place, this work is very like to the creation of man: for as the Infant in the beginning is nourished with light meats, but the bones being strengthened with stronger: so this mastery also, first it must have an easy fire, whereby we must always work in every essence of decoction. And though we always speak of a gentle fire, yet in truth, we think that in governing the work, the fire must always by little and little be increased and augmented unto the end.

CHAPTER V.

Of the quality of the Vessel and Furnace.

The means and manner of working, we have already determined: now we are to speak of the Vessel and Furnace, in what sort, and of what things they must be made. Whereas nature by a natural fire decocts the metals in the Mines, she denies the like decoction to be made without a vessel fit for it. And if we propose to imitate nature in concocting, wherefore do we reject her vessel! Let us first of all therefore, see in what place the generation of metals is made. It does evidently appear in the places of Minerals, that in the bottom of the mountain there is heat continually alike, the nature whereof is always to ascend, and in the ascension it always dries up, and coagulates the thicker or grosser water hidden in the belly, or veins of the earth, or mountain, into Argent-vive. And if the mineral fatness of the same place arising out of the earth, be gathered warm together in the veins of the earth, it runs through the mountain, and becomes Sulphur. And as a man may see in the foresaid veins of that place, that Sulphur engendered of the fatness of the earth (as is before touched) meets with the Argent-vive (as it is also written) in the veins of the earth, and begets the thickness of the mineral water. There, through the continual equal heat in the mountain, in long process of time diverse metals are engendered, according to the diversity of the place. And in these Mineral places, you shall find a continual heat. For this cause we are of right to note, that the external mineral mountain is everywhere shut up within itself, and stony: for if the heat might issue out, there should never be engendered any metal. If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering

of the same matter, or with lute. And as in the mines, the heat does not immediately touch the matter of Sulphur and Argent-vive, because the earth of the mountain comes everywhere between: So this fire must not immediately touch the vessel, containing the matter of the aforesaid things in it, but it must be put into another vessel, shut closed in the like manner, that so the temperate heat may touch the matter above and beneath, and where ever it be, more aptly and fitly: whereupon Aristotle says, in the light of lights, that Mercury is to be concocted in a three-fold vessel, and that the vessel must be of most hard Glass, or (which is better) of Earth possessing the nature of Glass.

CHAPTER VI.

Of the accidental and essential colours appearing in the work.

The matter of the stone thus ended, you shall know the certain manner of working, by what manner and regiment, the stone is often changed in decoction into diverse colors. Whereupon one says, So many colors, so many names. According to the diverse colors appearing in the work, the names likewise were varied by the Philosophers: whereon, in the first operation of our stone, it is called putrifaction, and our stone is made black: whereof one says, When you find it black, know that in that blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness. And it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red. It is also green: whereon another says, Concoct it, till it appears green unto you, and that is the soul. And another, Know, that in that: green his soul bears dominion. There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows. Whereof one says: When it has been decocted pure and clean, that it shines like the eyes of fishes, then are we to expect his utility, and by that time the stone is congealed round, And another says: When you shall find whiteness atop in the glass, be assured that in that whiteness, redness is hidden: and this you must extract: but concoct it while it becomes all red: for between true whiteness and true redness, there is a certain ash-color: of which it is said, After whiteness, you cannot err, for increasing the fire, you shall come to an ash-color: of which another says: Do not set light by the ashes, for God shall give it to you molten: and then at the last the King is invested with a red crown the by will of God.

CHAPTER VII.

How to make projection of the medicine upon any imperfect body.

I have largely accomplished my promise of that great mastery, for making the most excellent Elixir, red and white. For conclusion, we are to treat of the manner of projection, which is the accomplishment of the work, the desired and expected joy. The red Elixir turns into a citrine color infinitely, and changes all metals into pure gold. And the white Elixir does infinitely whiten, and brings every metal to perfect whiteness. But we know that one metal is farther off from perfection then another, and one more near then another. And although every metal may by Elixir be reduced to perfection, nevertheless the nearest are more easily, speedily, and perfectly reduced, then those which are far distant, And when we meet with a metal that is near to perfection, we are thereby excused from many that are far off. And as for the metals

which of them be near, and which far off, which of them I say be nearest to perfection, if you are wise and discrete, you shall find to be plainly and truly set out in my Chapters. And without doubt, he that is so quick sighted in this my Mirror, that by his own industry he can find out the true matter, he does full well know upon what body the medicine is to be projected to bring it to perfection. For the forerunners of this Art, who have found it out by their philosophy, do point out with their finger the direct and plain way, when they say: Nature, contains nature: Nature overcomes nature: and Nature meeting with her nature, exceedingly rejoices, and is changed into other natures, And in another place, Every like rejoices in his like: for likeness is said to be the cause of friendship, whereof many Philosophers have left a notable secret, Know you that the sour does quickly enter into his body, which may by no means be joined to another body, And in another place, The soul does quickly enter into his own body, which if you go about to join with another body, you shall loose your labor: for the nearness itself is more clear. And because corporeal things in this regiment are made incorporeal, and contrariwise things incorporeal corporeal, and in the shutting up of the work, the whole body is made a spiritual fixed thing: and because also that spiritual Elixir evidently, whether white or red, is so greatly prepared and decocted beyond his nature, it is no marvel that it cannot be mixed with a body, on which it is projected, being only melted. It is also a hard matter to Project it on a thousand thousand and more, and incontinently to penetrate and transmute them. I will therefore now deliver unto you a great and hidden secret. one part is to be mixed with a thousand of the next body, and let: all this be surely put into a fit vessel, and set it in a furnace of fixation, first with a lent fire, and afterwards increasing the fire for three days, till they be inseparably joined together, and this is a work of three days: then again and finally every part hereof by itself, must be projected upon another thousand parts of any near body: and this is a work of one day, Or one hour, or a moment, for which our wonderful God is eternally to be praised.

Here ends the Mirror of Alchemy, composed by the most learned Philosopher, Roger Bacon.

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[8]Next: On the Philadelphian Gold

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The Emergence of Consciousness in Genesis Jung's Depth Psychology and Theological Anthropology by David James Stewart (2023-02-02 04:49)

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THE EMERGENCE OF CONSCIOUSNESS IN GENESIS 1–3: JUNG'S DEPTH PSYCHOLOGY AND THEOLOGICAL ANTHROPOLOGY *by David James Stewart*

Abstract. The development of a robust, holistic theological an-thropology will require that theology and biblical studies alike enter into genuine interdisciplinary conversations. Depth psychology in particular has the capacity to be an exceedingly fruitful conversation partner for theology because of its commitment to the totality of the human experience (both the conscious and unconscious aspects) as well as its unique ability to interpret archetypal symbols and mytho-logical thinking. By arguing for a psycho-theological hermeneutic that accounts for depth psychology's conviction that myths about the origin of the world are always simultaneously myths about the origin and emergence of human consciousness, I demonstrate that the pres-ence of numerous Jungian archetypes in Genesis 1–3 suggests that the narrative can be read from a psychological perspective without di-minishing or marginalizing the dominant theological themes of exile and return. Furthermore, such a reading fundamentally suggests that the narrative is not about how sin entered into creation, but rather how consciousness emerged in human community.

EXPANDING THEOLOGICAL HORIZONS

Theology has the capacity to be a field-encompassing discourse. Whether or not God is confessed in faith to be a metaphysical reality indepen-dent of human thought, theologically

the concept of God is always a metaphor through which the whole of reality is filtered and understood by a community speaking words-about-God. This means theology is not just words-about-God, but also words about the totality of the universe and everything contained therein. For theology to become a legitimate field-encompassing discourse, it must first learn to become genuinely conversant with disciplines in other fields, because conversation does not presume that one discourse rules.

Conventional wisdom assumes that theology and the sciences— quantum physics, depth psychology, and everything in between—are incommensurable.[1] Ostensibly, theology is based on faith and revelation, while the sciences on empirical evidence and research. While theology and the sciences are clearly separate disciplines, neither reducible to the other, this is not quite the whole story. As it turns out, *fides quaerens intellec-tum* ("faith seeking understanding") is not exclusive to theological and religious discourse. All knowledge requires commitment and has a faith component—mathematics and the natural sciences are no exception. In the 1930s, Kurt Godel's¨ incompleteness theorems demonstrated that math-ematics, understood as a system of fundamental axioms, cannot prove its own consistency, and that truth is a much stronger and more compelling notion than provability (Hofstadter 1979). Then, in the 1950s, Michael Polanyi's postcritical philosophy argued that all knowledge—even scientific knowledge like $e = mc^2$—is personal in nature and necessarily contains fiduciary elements (Polanyi 1958). If faith and commitment go all the way down in every discipline, then theology has common ground with other disciplines; a basis for conversation.

In a healthy conversation, neither participant is assimilated by the other, neither is consumed by the other, and neither is ignored by the other. But both are encountered by the other, and honored distinctly as an other. In a healthy conversation, theology will not be reduced to its conversation partners nor eliminated by them—but it might be challenged by them to expand its horizon. In the 1970s, John Dominic Crossan recognized that, in the future, "Biblical study will no longer be conducted under the exclusive or even dominant hegemony [of a single discipline, but rather] through a multitude of disciplines interacting mutually as a field criticism" (Crossan 1977, 41). This essay is a humble attempt to expand theology's horizon by bringing it into conversation with depth psychology.

Depth psychology has the potential to be a fruitful conversation partner for theology because depth psychology is concerned with the full spectrum of human experiences. Theology and depth psychology are both disciplines concerned with our becoming human (Wink 2007, xiii). Polanyi affirmed that we *know* more than we can tell (Polanyi 1970, 88–94) and depth psychology affirms that we *are* more than we consciously know (Neumann 1954, 7). Ergo, we *know* more than we consciously know, and we *are* more than we could ever tell. As a field-encompassing discourse, theology has a vested interest in the fullness of the human experience in all its ambiguity, beauty, and complexity.

ORIGIN STORIES

One specific idea championed by depth psychology contains a surplus of untapped theological potential. Depth psychology recognizes that when-ever a myth develops in a culture addressing the question about the origin of the world, it is always "at the same time the question about the origin of man, the origin of consciousness and the ego; it is the fateful question 'Where did I come from?' that faces every human being as soon as he arrives upon the threshold of self-consciousness" (Neumann 1954, 7). My claim is that this single insight can have exceedingly positive implications for the development of a robust theo-

logical anthropology. Such a theological an-thropology will be capable of interdisciplinary conversation, it will take the biblical narrative seriously, it will be mindful of core Christian theological commitments, but it will not be "more of the same" (Tracy 1987, 15). I will lay the groundwork for the development of this theological anthro-pology by reading Genesis 1–3 from the perspective of depth psychology, thus reading it as a story about the development of human consciousness. Instead of doing damage to the text's historical and theological contexts, I will argue that such a reading enhances them.

My analysis of the text will initially focus on numerous manifestations of different archetypes in Genesis 1–3. The particular representations of these universal archetypes will then be placed against the backdrop of two theological concepts: exile and return. I will demonstrate that exile and return have particular and universal aspects in this text. The particular aspects are specifically related to Israel's experience of exile in Babylon. The universal aspects are related to the emergence and development of differentiated ego-consciousness in humanity in general. The text is driven by both conscious and unconscious motives. One of my central arguments is that these are not mutually exclusive categories. Reading the narrative from the perspective of depth psychology allows us to appreciate the histor-ical/theological context of Israel's particular experience of exile and hope for return as well as the psychological context which is the universal human experience of being a differentiated center of ego-consciousness moving toward individuation—which Jung understood as a reintegration with the Self and thus with the Divine. I will tentatively conclude that not only will such a reading allow the particular aspects of exile and return to accentuate their universal aspects, and vice versa, but that such a reading of Genesis 1–3 strongly suggests that humanity's exile from the garden was not the result of moral failure, but the necessary consequence of a differentiated ego-consciousness. The narrative attests to the fact that humanity's univer-sal alienation from God is the very thing that makes genuine relationship with God possible. A robust, holistic theological anthropology ought to account for this.

FUNDAMENTALS OF DEPTH PSYCHOLOGY

To appreciate the gravity of Erich Neumann's claim that myths about the origin of the world are also myths about the origin of consciousness, we need to describe the fundamental presuppositions of depth psychology. Essentially, depth psychology holds that our general conscious experience comprises only a portion of the totality of our experience and identity. There is also an unconscious element to the human psyche. From a Jungian perspective, the unconscious is itself divided into two parts: personal and collective. The personal unconscious consists of things we might have forgotten or have repressed, but is, either way, uniquely shaped by our own individual experiences. The collective unconscious, on the other hand, is the deepest part of the human psyche, a common reservoir of potentiality shared by every human person, rooting and assimilating every experience of every member of the species. The collective unconscious is a "system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of preexistent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents" (Jung 1953–79, 9.i.90). Hence, we *are* more than we [consciously] know.

Even so, our conscious experience is not exhaustively scripted by the collective uncon-scious, inasmuch as the two constitute a dialectic: "It is quite clear that the unconscious only makes sense if we presuppose con-sciousness. As long as there is no consciousness, there is no meaning in the word unconscious, there is no such thing! So as soon as we begin to

speak about the phenomenon of consciousness, we set forth, logically, the counteraspect, the unconscious" (von Franz 1995, 109). Neither precedes the other; they came into existence together and develop in tandem. The collective unconscious autonomously assimilates the conscious experiences of individuals, thus, it is to be understood as plastic and responsive—though it is not a thing, *per se*. We can think of the collective unconscious along the lines of natural selection: it is not a mystical, other worldly phe-nomenon, but something that happens naturally, from the inside; a feature of the human experience as we know it. According to Jung, "Whatever the unconscious may be, it is a natural phenomenon producing symbols that prove to be meaningful" (Jung 1964, 102).

Given the purely hypothetical nature of the collective unconscious in Jungian psychology, it is quite appropriate to raise questions about the scientific status of depth psychology's fundamental presupposition. To begin with, Jung insisted that notion of a collective unconscious was not a particularly new idea: it can be understood as a new formulation of the archetypal "world-spirit" of the Stoics; it can also be seen as a development of the Gnostic "on-grown" soul (von Franz 1980, 78). As far as Jung was concerned, the primary purpose of the collective unconscious hypothesis *qua* hypothesis was to unite traditions of the idea as found in cultural history with "the empirical findings of contemporary natural science and through which the dualism of matter and mind/psyche may perhaps at the same time be overcome" (von Franz 1980, 77). In considering the collective unconscious as a scientific hypothesis, we must keep in mind that Jung never speculated about its contents for the simple reason that the contents belong to the province of experience alone. Nevertheless, Jung did demonstrate that the contents of the collective unconscious could be investigated empirically in the dreams of men and women, and even more importantly, through comparative mythology (von Franz 1980, 78).

Jung describes the totality of the individual, consisting of conscious and unconscious processes, in terms of the "Self" archetype. The "ego" is not to be confused with the "Self." The ego is the subject of conscious-ness. It is as much a content of consciousness as a condition of it, but it is not the totality of the psyche—the totality is the Self. The evolution of individualized ego-consciousness "is as much a collective human phe-nomenon as a particular individual phenomenon" (Neumann 1954, xx). The ego is initially contained in and undifferentiated from the unconscious (Neumann 1954, 5). By eventually learning to represent the world sym-bolically, the ego becomes aware of itself and its position in the world (Neumann 1954, 367; cf. Deacon 1997, 23, 322, 436, 448–52). With the capacity to symbolically represent, the ego becomes a subject to itself in the same way the external world becomes a subject to the ego.

What all this means, is that collectively and individually, the threshold of ego self-consciousness "was a Rubicon that was crossed at a definite time and in a specific evolutionary context" (Deacon 1997, 23). Thus, from the perspective of biosemiotics and evolutionary biology, as a species, we were not always conscious as we are today; humans do not come equipped with an innate individualized consciousness at birth (Dennett 1991, 218). Consciousness develops over time (Cassirer 1955, 175). Consciousness has an origin (Jaynes 1976, 66). And yet, because the only reality humanity can speak about is the reality of which humanity is aware, "It is therefore understandable that stories which are supposed to describe the origin of the real world are completely intertwined and mixed up with factors which we would rather call stories of the preconscious processes about the origin of human consciousness" (von Franz 1995, 11).

As early humans became aware that they were aware, they began to ask questions; questions familiar to us all. Their questions were similar to ours in the sense that all of humanity's deepest questions originate in the same collective unconscious. Yet, their questions about the origin of the world are categorically different from ours. In no way were early humans interested in abstract philosophical speculation in a modern sense. It can-not be overstated that the symbols comprising their origin myths are not the product of philosophical speculation (Neumann, 1954, 104). Some-thing much more profound is at work when the collective unconscious erupts into the conscious world through origin stories: "The symbolic story of the beginning, which speaks to us from the mythology of all ages, is the attempt made by man's childlike, prescientific consciousness to master problems and enigmas which are mostly beyond the grasp of even our developed modern consciousness" (Neumann 1954, 7). As Jung and Neumann argue, because the human psyche is the source of all cultural and religious phenomena, "It is sometimes revealed very clearly that [origin myths] present unconscious and preconscious processes which describe not the origin of our cosmos, but the origin of man's conscious awareness of the world" (von Franz 1995, 5).

Much more could be said about the relationship between evolution, symbolic representation, and the development of human consciousness, but for this essay it must be sufficient simply to acknowledge that the fundamental convictions of depth psychology are clearly congruent with what contemporary science is saying about the origins of human consciousness.

DEPTH PSYCHOLOGY AND MYTHOLOGICAL THINKING

The concept of "myth" does not carry negative connotations in depth psychology as it does in some theological systems. As far as depth psychol-ogy is concerned, myths are not fairy tales. Myths are not the result of premodern naivete´ or an unsophisticated primitive worldview. Neumann argues that there is in fact genius in mythological thinking: "Mankind is not infantile and is not to be fobbed off with wishful thinking. Despite all the idiosyncrasies of human nature, a purely illusory sort of thinking, even in the case of primitive man, stands in flagrant contrast to his genius for adaptation and his sense of reality, to which we owe all the elementary in-ventions that make civilization possible" (Neumann 1954, 208). Myths are imaginative and symbolic eruptions of humanity's collective unconscious into the conscious realm—not the result of primitive philosophical specu-lation. Myths are true in the psychological sense (Hanna 1967, 45). Myths can thus be understood as "the imaginative literary form which connects the depth of human individual consciousness to something beyond it and greater, whether the future, the nation, or God" (Drury 1977, 65). And in the characteristically insightful words of Rollo May, "There is surely no conflict between science rightly defined and myth also rightly understood" (May 1991, 25).

THE FUNCTION OF JUNGIAN ARCHETYPES

Myths consist of primordial symbols known as archetypes, and their func-tion and effect "is not to inform the mind but to awaken consciousness" (Rollins 2007, 100). An archetype is a pattern of experience, rooted in humanity's collective unconscious, devoid of specific content until the ex-perience of an individual fills it out (Jung 1953–79, 7.219; Kille 1995, 40). These patterns of experience are rooted in the unconscious collective mind of humanity, revealed to the conscious individual mind symbolically in mythological thinking. On an individual level, the unconscious reveals these primordial images to the conscious mind in the form of dreams, fantasies, and so on. But on a collective level, these primordial images are manifest in rituals

and mythological types (Neumann 1954, xv).

Jung was convinced that the concept of an archetype was often mis-understood. The archetype, as a general pattern of human experience, is not to be confused with the way it is represented in particular images or ideas mediated to us by the unconscious: “They are very varied structures which all point back to one essentially ‘irrepresentable’ basic form” (Jung 1953–79, 8.417). The representation of an archetype can vary a great deal in detail without losing its basic pattern (Jung 1964, 67).

For the archetype to have life and be a dynamic force it must be charged with emotion (Jung 1964, 96). The failure to recognize the unique, real-life experiences and situations that give shape to the basic pattern of an archetype will lead to an analysis that will inevitably “end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything—or nothing at all” (Jung 1964, 96). Because the real-life experiences of a community and of an individual are situated at unique points in space and time, it is impossible to give an arbitrary or universal interpretation of any archetype (Jung 1964, 96).

Archetypes cannot be perceived directly. An archetype is always incar-nated in particu-larity. Even though the archetype is a “psychic organ” present in all of us, “Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language” (Jung 1953–79, 9.i.271). This will be im-portant to keep in mind when we examine the ways in which archetypes manifest in Genesis 1–3. Identifying the way a myth manifests a particular archetype does not destroy the ways in which the redactors consciously shaped the narrative for their unique purposes.

Insofar as the archetype is the source of mythological thinking, and the unconscious is the source of the archetype, religious myths about the origin of the world can be understood as projections from the collective uncon-scious in a way that the conscious mind can expe-rience and assimilate them (Jung 1953–79, 7.219). Archetypes are the translators of the hidden world within every human, and of the collective unconscious in which every human participates. The archetypal psyche spontaneously produces sym-bols. Symbols cannot be manufactured—only discovered: “The archetypal psyche is constantly creating a steady stream of living symbolic imagery . . .

Symbols seep into the ego, causing it to identify with them and act them out uncon-sciously; or they spill out into the external environment via projection, causing the individual to become fascinated and involved with external objects and activities” (Edinger 1972, 110). The symbol conveys living, subjective meaning, even though it points to something essentially unknown, to a mystery. The epistemological implications of this can be seen by returning once again to the core conviction of Polanyi’s postcritical philosophy: we *know* more than we can tell. Depth psychology affirms that we *are* more than we consciously know. Therefore, we *know* more than we consciously know, and we *are* more than we can ever tell. The eruption of archetypal primordial symbols from the unconscious into the conscious through mythological thinking is a testimony to the depth and incom-pleteness of the human psyche as well as the complexity of the human experience.

TOWARD A PSYCHO-THEOLOGICAL HERMENEUTIC

The first step in the construction of a theological anthropology capable of integrating the above insights of depth psychology is the development of a psycho-theological hermeneutic. Wayne Rollins, a proponent of such an interdisciplinary hermeneutic, identifies numerous contributions that depth psychology can make to a holistic, theological reading of the biblical text (Rollins 1995, 10). I will discuss just a few here.

Depth psychology challenges us to recognize that numerous factors shape the biblical text: "Jung challenges the Biblical scholar to recognize that the text is to be perceived not only as part of an historical, literary, social, and linguistic process, but also, and perhaps above all, as part of a psychic process in which unconscious as well as conscious factors are at work, not only in the Biblical author and his community, but in the psyche of the Biblical interpreter and his community as well" (Rollins 1987, 115). Meaning making is a holistic process involving the unconscious and conscious dimensions of human experience. Depth psychology allows us to begin to appreciate the role of the unconscious in the hermeneutic event.

Jung also challenged biblical scholars to recognize that meaning exceeds language and that scriptural language is neither univocal nor unambiguous. If the biblical text is truly imbued with a surplus of meaning, then Jung's challenge is legitimate. Creating space for the polyvalence of the biblical text to blossom will allow us to see the ways in which the authors have consciously appropriated material with unconscious origins for specific theological purposes.[2]

A psycho-theological hermeneutic challenges us to recognize the plu-rality of effects a text can have on the reader as well. By engaging the "active imagination" we can interact with a text in a way that evokes truth and meaning latent in our unconscious; the text can move us even if we do not know how or why. Such a hermeneutic recognizes that the purely literal approaches of fundamentalists and enlightened rationalists alike are inadequate to appreciate the text's surplus of meaning and to allow its transformative potential to come to life. Such a hermeneutic "promises to put existential meat on the theological bones of Biblical religious lan-guage, rescuing it from being mere technical indicators of antique religious experience, to become symbols of profound psycho-spiritual reality avail-able to humankind everywhere" (Rollins 1987, 123). A psycho-theological hermeneutic will allow us to more fully appreciate the masterful ways the redactors crafted the narrative to make specific theological claims while highlighting the depth of the human experience.

THE UNIQUE CHARACTER OF GENESIS 1–3

From the perspective of depth psychology, Genesis 1–3 is clearly an origin myth, the archetypes contained in the myth being rooted in humanity's collective unconscious. At the same, while the archetypes present in Genesis 1–3 can be read symbolically from the perspective of depth psychology, we must realize that the text is not "pure myth." We must recognize that the story was intentionally included in the greater Genesis narrative by a redactor (or redactors). Even though the roots of the symbols forming the creation story in Genesis originate in humanity's collective unconscious, its conscious incorporation into the larger narrative demands we see it as a more than just a myth about the origin of the world. This origin story also serves important theological purposes that cannot be understood solely as a product of the collective unconscious.

Nevertheless, because depth psychology holds that a myth is fundamen-tally the product of the unconscious mind, "its full meaning goes beyond the present state of awareness not

only of those who read the myth but of those who tell the myth" (Sanford 2007, 160–61). The redactors were doing something more than they could know or tell in organizing the narrative into its final form. Thus, it seems plausible that the traditions woven together in Genesis 1–3 can have their origin in humanity's collec-tive unconscious even while the final version of the story we read has a distinct Israelite flavor and is the final product of countless revisions and conglomerations of originally disparate traditions. The theological agenda, historical context, and literary virtuosity that shaped the final narrative do not eradicate the unconscious origin or the mythological elements from the text. Far from destroying the unconscious influences of the tradition behind the text, the crafting of the narrative into its final form has beauti-fully preserved them.

ANALYSIS OF JUNGIAN ARCHETYPES IN GENESIS 1–3

Many of the archetypes we would expect to find in an origin myth are present in this text. The basic archetypal patterns can be identified despite the reworking of the material by redactors to serve specific theological pur-poses. The linguistic and literary symbolism of Genesis 1–3 "invites the reader to perceive something else or something more than what is liter-ally expressed" (Stordalen 2000, 76). Analyzing these symbols as Jungian archetypes is one way to appreciate the "something more" of this text.

Creation of Light. The opening verses of Genesis 1 tell us that, "At the beginning of God's creating of the heavens and the earth, when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters—God said: Let there be light" (Genesis 1:1–3).[3] In all peoples, cultures, and religions, creation first appears as the creation of *light* (Neumann 1954, 6; 104; Cassirer 1955, 94). The creation of light is the archetype of "consciousness raising itself from the dark oblivion of unconscious-ness" (Neumann 1954, 6). The body of the universe and the consciousness archetype are one and the same: "If light is awareness, the creation stories, beginning with light, are man telling about himself" (Kushner [1977] 2000, 115). Jewish mysticism recognizes that "light is more than just some opposite-of-darkness in which our eyes can see. Light is the medium of consciousness" (Kushner [1977] 2000, 115).

In the evolution of individualized ego-consciousness, the origin of con-sciousness projects itself in cosmic form, as the beginning of the world, the mythology of creation. Before the ego is fully differentiated from the unconscious, the world and psyche are united. The psyche knows itself as the world and in the world experiences its own beginning as a becoming-world. This beginning can be understood collectively and individually, as the dawning of humanity's consciousness in history and as the emer-gence of differentiated ego-consciousness during childhood, respectively. The creation of light is the dawn of consciousness.

The Separation of the World Parents. One of the most fundamental archetypes is the notion of opposites. In the context of the conscious mind beginning to differentiate itself from the unconscious mind, Neumann refers to this archetype as the separation of the World Parents (Neumann 1954, 102). A central feature of the creation narrative in Genesis 1 is undeniably the separation of opposites into corresponding pairs. Light is called forth from darkness and day is separated from night (Genesis 1:5). The earth is differentiated from the heavens as the waters that were "below the dome" are separated from the waters that were "above the dome" (Genesis 1:6–8). The waters on the earth are given further boundaries so that dry land can be separated from the waters under the heavens (Genesis 1:9–10). God calls forth from the earth "plants that seed forth seeds, fruit trees that yield fruit" as life on

earth begins to differentiate at the behest of the divine word (Genesis 1:11–13). It is not until the fourth day that the "lights in the dome of the heavens" are spoken into being so that day can be separated from light and so that they can serve as signs for days and years (Genesis 1:14–19). The two great lights created on the fourth day are the moon for ruling the night and the sun for ruling the day. Life on earth becomes further differentiated still when God calls forth to the waters to "swarm with a swarm of living beings" and "fowl [to] fly above the earth, across the dome of the heavens" (Genesis 1:20–23). God created these creatures, saw that what was created was good, and blessed them, telling them to bear fruit and multiply. On the six day, God brings forth living beings on the dry land, "herd-animals, crawling things, and the wildlife of the earth after their kind" (Genesis 1:24). The life occupying the dry land is differentiated further still when God creates a life form to have dominion over all the other creatures. Humanity is created in the image of God, in the image of God humanity is created, male and female, a further separation of the world into opposites (Genesis 1:25–27).

Following each act of differentiation during the first six days, we hear the poetic refrain, "there was setting, there was dawning" (Genesis 1:5, 8, 13, 19, 23, 31). It is telling that darkness precedes the dawn in each account. Each day begins in darkness, and ends in the dawning of a new facet of creation. This fits with the pattern of ego-consciousness gradually differentiating from the unconscious. The mythological stages in the evo-lution of consciousness "begin with the stages when the ego is contained in the unconscious, and lead up to a situation in which the ego not only becomes aware of its own position and defends it heroically, but also be-comes capable of broadening and relativizing its experiences through the changes effected by its own activity" (Neumann 1954, 5). Each day in the creation cycle is a fractal of humanity's ever expanding experience of consciousness out of the unconscious toward the goal of an encounter with the Self—with the Divine.

Adam Kadmon, Original Man, Atman. Another prominent archetype we discover in Genesis 1 is the archetype of the great hermaphrodite; what the Hindus call Atman, what Plato called the Original Man, and what Jewish mysticism calls Adam Kadmon (Neumann 1954, 9; Kushner [1977] 2000, 105–09). When God creates humanity in the divine image in Genesis 1:26 the Hebrew word is simply '*adam*. A word that simply means "humankind." In the Priestly narrative, it is not until the following verse (Genesis 1:27) that '*adam* is said to be *zakar* and *ne*ˇ*qebah*, "male" and "female." In the J narrative, this becomes even clearer when we notice a clever play on words in the Hebrew. In Genesis 2:5 the narrator again uses the word '*adamah* which we first saw in 1:25 as the earth/soil upon which all other life crawls. Humanity is thus the '*adam* taken from the '*adamah*— an earth creature taken from the earth. As God breathes the breath of life into the nostrils of the '*adam*, '*adam* becomes a *nephesh*, a "living being." The point is that '*adam* first appears as an androgynous earth creature undifferentiated in gender, and this is a common archetype in ancient creation myths. This archetype attests to the fact that ego-consciousness begins undifferentiated in the unconscious collective.

Paradise. The paradise archetype is another prominent symbol in origin myths. The word paradise, as such, does not show up in Genesis 2–

1. But the similarities between paradise and Eden are readily apparent. The Hebrew word '*eden* simply means "delight" or "pleasure" (Fretheim 1969, 71; Boss 1993, 52; Kushner [1977] 2000, 19). The paradise archetype serves a number of symbolic roles in the Genesis narrative. It can be an archetype that symbolizes the time when the psyche existed

only as an embryonic and undeveloped germ of ego-consciousness in the collective unconscious. Paradise can also be a symbol that represents "the time before the birth of the ego, the time of unconscious envelopment, of swimming in the ocean of the unborn" (Neumann 1954, 12).

However, given the thorough separation of the World Parents in Genesis 1, it seems to me that the paradise metaphor, as an archetype, is symbolic of the naive ego-consciousness that exists in the liminal space between being completely undifferentiated from the collective unconscious on the one hand, and a fully mature, individuated ego-consciousness on the other. One reason for this is that biblical literature features a type of symbolism quite foreign to Western literature: "Proper names regularly express a semantic content" (Stordalen 2000, 55). Moreover, this semantic content was fully present to the original audience. Inasmuch as "names with semantic sense have a symbolic potential akin to metaphors or metonymies," the original audience would almost certainly have understood the paradise symbol, Eden, as a time of blissful ignorance and adolescent naivete´—an idealized reflection on the type of existence Israel enjoyed prior to the exile.

There is another important facet of the paradise archetype here. In a sort of off-hand fashion, the narrator tells us that, "YHWH, God, planted a garden in Eden, in the east, and there he placed the human whom he had formed" (Genesis 2:8). Notice that Eden is not the same as the garden, but rather the garden is in Eden. What is important here is that the garden is said to be in the *qedem*, in the "east." In the Hebrew language, the cardinal directions are idiomatic of a particular concept and embody semantic content much like proper names. "East" is indicative of "beginnings." Not only is the garden planted in the East, but after eating the fruit of the Tree of Knowledge of Good and Evil, the humans will be "caused to dwell eastward of the garden of Eden" (Genesis 3:24). The bookending of the garden narrative with a metaphor for "beginnings" supports the theory that this origin story is also a story about the origins and development of human consciousness. The emergence of consciousness is nothing else if not a new beginning for humanity.

Four Rivers as Uroboros/Circular Mandala. Many biblical commen-tators do not know what to do with the five verses dedicated to the four rivers in Genesis 2:10–14. Von Rad declares that the passage concerning the rivers "has no significance for the unfolding action" (von Rad 1972, 79). He concludes that the story about the rivers "must therefore be con-sidered an originally independent element which was attracted to the story of Paradise but without being able to undergo complete inner assimila-tion" (von Rad 1972, 79). If anything, von Rad thinks the inclusion of the rivers in the narrative was for the purpose of indicating Eden's physical location. Similarly, Brueggemann sees Genesis 2:10–14 as the intrusion of a disparate tradition into the text, and although he notices that the text has a parallel in Ezekiel 47:1–12, he concludes that, "The rivers play no part in the Genesis narrative" (Brueggemann 1982, 45–46).

We can, however, see the four rivers as the expression of two different archetypes and thus appreciate the part they play in the narrative from a psychological perspective. First, they are a symbol of water that has been brought under control from a previous state of chaos, subsequently ordered in such a way by God that will nurture growth and fertility (Bechtel 1993, 95). The extremely symmetrical and orderly description of the four rivers runs directly counter to the waters/deep in Genesis 1:2 that are symbolic of death and chaos. On this level, the four rivers symbolize God's ability to create a place of delight for humanity out of the primordial

chaotic deep. Whereas disordered waters are chaos/death archetypes, ordered waters are life/growth archetypes. The four rivers can be understood as symbols of order, maturity, and completeness.

The four rivers are also a development of the *uroboros* archetype in the sense that they represent the circular mandala, a symbol of fully differen-tiated consciousness. While the *uroboros* is a prominent symbol in origin myths, represented by a circle, a sphere, a circular snake, or a primal dragon swallowing its own tail (Neumann 1954, 9–10), it is the symbol of the circular mandala that stands at the beginning and end of the development of self-consciousness: "In the beginning it takes the mythological form of paradise; in the end, of the Heavenly Jerusalem. The perfect figure of the circle from whose center radiate the four arms of a cross, in which the opposites are at rest, is a very early and very late symbol historically" (Neumann 1954, 37). The circular mandala with its four arms, a manifesta-tion of the *uroboros* archetype in mature form, is symbolic of "the roundness of the psyche, life's wholeness, and perfection regained. It is the place of transfiguration and illumination, of finality, as well as the place of mytho-logical origination" (Neumann 1954, 37). This is the ego-consciousness reintegrating with the Self via individuation.

Another striking feature about the rivers is that there are exactly four of them, just like the arms on the mandala. This indicates that Eden is a place of transformation and illumi-nation for humanity, as well as a promise of future completeness and wholeness. Eden is the place where human consciousness is born in the presence of God. Eden is the place where consciousness experiences consummation. But the consummation of consciousness is never merely a return to the garden in the same way that a return from exile is never merely reclamation of lost land. Because the garden is supra-geographical (i.e., in/out of Eden), the process of individuation, where the ego reintegrates with the Self and experiences the Divine, is a genuine possibility even after the original naivete´ of Eden is lost. Eden is the place where ego-consciousness returns after exile to encounter the true Self, to encounter the Divine. Eden is not a return to naivete´—it is redemption, reconciliation, and return from exile. All of this is symbolized by the four rivers archetype.

Tree of Knowledge of Good and Evil. The Tree of Knowledge of Good and Evil is a mani-festation of a combination of archetypes as well. The Tree plays a distinctive role in Genesis compared to other origin myths. On the surface, the Tree is a further development of the separation of the World Parents archetype seen in Genesis 1. Good and evil are identified separately in the Tree's name, but they are contained together as one in the Tree's fruit.

The prohibition not to eat from the fruit of the Tree is one of the turning points in the narrative (Genesis 2:17). Mircea Eliade points out that the prohibition *not* to eat from the Tree is a unique idea on the ancient Near East landscape (Eliade 1978, 166). The prohibition creates the possibility for future differentiation by creating a threshold to be transgressed. This is typical of what we expect from the World Parent archetype. Humanity enjoys one state of existence prior to eating the fruit and will experience a new form of existence subsequent to eating: "Eating the fruit of the tree of knowledge of good and evil symbolizes the birth of consciousness with the dawning awareness of the opposites" (Edinger 1986, 20). The Tree symbolizes the future for potential maturation and it is God's very prohibition to not eat the fruit that incites humanity's desire for it (Lacan 1977, 275). The desire created by the prohibition not to eat the fruit of the Tree turns out to be the catalyst that prompts humanity to move from a nascent ego-consciousness toward a fully differentiated ego-consciousness. There is no going back once this threshold is crossed. The crossing is painful and complicated,

although it is precisely the crossing of this threshold that opens up the possibility of the realization of the most foundational human experiences—relationship with the Divine.

Serpent. The third chapter of Genesis introduces a new, complex character into the narrative: the serpent. Among other things, the serpent is a manifestation of the Great Mother archetype. As the ego-consciousness begins to emerge from the primordial *uroboros* and its connection with the safety of the womb (i.e., the unconscious) is severed, the ego begins to experience the world in a new way. The nascent ego becomes aware of pleasure and pain and discovers the ambivalence of the world with respect to its existence and flourishing. The Great Mother can be understood as the symbol for the simultaneous experience of nature as wicked and destructive, as well as affectionate and nurturing (Neumann 1954, 39).

When the Great Mother takes physical form, it is usually in the form of a phallus, a symbol of fertility (Neumann 1954, 48–49). Because the serpent is also symbol of the "fertilizing phallus," the Great Mother is often connected to snakes inasmuch as the serpent embodies both fertility and hostility: "The robotic form of the oldest Mother Goddess is the snake, mistress of the earth, of the depths and the underworld, which is why the child who is still attached to her is a snake like herself" (Neumann 1954, 49). This is one reason why the serpent is introduced as the woman's companion and not the man's. This connection is both strengthened and complicated upon learning the woman's name in Genesis 3:20: *hawwaˆ*. Her name means "mother of all living" and is closely related to the word for snake: *hiwyaˆ*.

Furthermore, insofar as the closed circle of the *uroboros* archetype is representative of nascent ego-consciousness, the serpent, an unraveled, uncoiled circle, can be understood as a symbol of a more mature, highly developed ego-consciousness. This dovetails with the narrative's description of the serpent as "more shrewd than all the living-things of the field that YHWH, God, had made" (Genesis 3:1).

Original Guilt. The nascent ego-consciousness breaks free of the collective unconscious in the same way a human baby enters the world from its mother's womb—in a labor process that is painful, difficult, and messy. As the nascent ego separates the World Parents into opposites, the ego experiences this process as a type of violence/aggression against the very world that both nurtures and threatens it: "The ego is bound to experience its aggression as guilt, because killing, dismemberment, castration, and sacrifice remain guilt even though they serve the necessary purpose of vanquishing such an enemy as the *uroboros* dragon" (Neumann 1954, 123–24). The guilt and anxiety that accompany the maturation of the ego-consciousness as it separates the World Parents is a fundamental feature of a fully differentiated ego-consciousness.

The archetype associated with the experience of guilt or anxiety as the nascent ego crosses the threshold into a fully developed conscious experience manifests as the human and his wife eat the fruit of the Tree and hide from the sound of God's voice upon having realized they are naked (Genesis 3:9–10). For the purpose of recognizing the archetype at play here, we can simply point out that whereas the human and his wife are naked and unashamed in Genesis 2:25, they experience their nakedness very differently upon having eating the fruit of the Tree in Genesis 3:6. From the perspective of depth psychology, this is evidence that a threshold has been crossed and the nascent ego-consciousness has finally begun to differentiate itself once and for all from the safety and naivete´ of the collective unconscious.

EXILE AND RETURN

Regardless of how we understand the garden narrative, theologically or psychologically, the historical context of the text is almost certainly Israel's Babylonian Exile (Enns 2012, 5). Biblical scholars are fairly confident that the Pentateuch was not completed until the postexilic period of Israel's history, circa 539 BCE. This means that if the final forms of the narrative reflect the concerns of the community that produced it we can say with confidence that, although the narratives are rooted in much older material, the creation narratives were shaped as a theological response to Israel's experience of exile in Babylon. Placing Genesis in its ancient Near Eastern context allows us to see it as a sort of declaration-of-religious-independence that allows a community recovering from the trauma of exile to begin to rediscover a sense of identity.

But as I have argued, exile is both a particular and a universal experience. Israel's exile in Babylon was the experience of a particular people at a particular time in history. Yet, all of us must leave the garden of pre-ego-conscious innocence in the same way Adam and Eve are exiled from the garden in Genesis 3:24.

Consider that the woman and her husband eat the fruit of the Tree in Genesis 3 after having seen that it was good for eating, that "it was a delight to the eyes and that the tree was desirable to contemplate" (Genesis 3:6). They see the fruit of the Tree is *tov*, "good," in the same way that God saw the creation was "good" after each day (Genesis 1:4, 10, 12, 18, 21, 25, 31). God's seeing is an affirmation of the goodness of creation. We can understand the woman's seeing of the fruit in the same manner. Make no mistake, the Tree of Knowledge of Good and Evil was placed in the garden by YHWH and is a "good" aspect of creation—even if eating its fruit brings with it a loss of innocence and a new knowledge of life's complexity and ambiguity. Jacques Lacan would say that prohibition creates desire in the first place (Lacan 1992, 83–84). If we are to understand the Tree as part of YHWH God's good creation, then the desire to transgress the prohibition—even with its ambiguous consequences—was also part of the good creation. The desire to transgress the prohibition was made possible by YHWH, incited by the serpent, and actualized by the humans. Unless the redactors of Genesis are insinuating that their God is some sort of cosmic trickster, the placing of the Tree of Knowledge of Good and Evil in the garden should be understood as a catalyst for humanity's development—not a test of their obedience or faithfulness.

Eating the fruit of the Tree leads the human and the woman to realize they are naked. Something all children eventually realize. Upon eating, they hide from the sound of YHWH God during the breezy time of the day (Genesis 3:8). Something has changed. They experience themselves differently upon eating. If it is the eating of the fruit of the Tree that allows the human and the woman to enter into a new stage in the development of ego-consciousness, then it is also the eating of the Tree—the very experience of differentiated ego-consciousness—that opens the door for the possibility of estrangement from God, neighbor, self, and indeed from creation itself.

The human and his wife are not exiled from the garden because of moral failure. Eating the fruit enabled them to cross a threshold from childlike innocence into fully differentiated ego-consciousness. Granted, this new experience of ego-consciousness—becoming like God (in a certain sense) by becoming acquainted with good and evil—is precisely what makes it possible for sin to eventually enter into the human world.

Keep in mind that the human and his wife are exiled "eastward of the garden of Eden"

(Genesis 3.24). "Eastward," once again, is a metaphor for a new beginning. Too often the "winged sphinxes" and the "flashing, ever-turning sword" watching over the way to the Tree of Life are understood as sentinels that prevent the return of the human and his wife to the garden; the equivalent of a divine "keep out" sign. But this hardly does justice to the character of YHWH revealed throughout the Old Testament and the literary context of Genesis 1–3 in particular. It is true that the winged creature and the flashing sword are set to "watch" over the way to the Tree of Life—but it is also true that the human was placed in the garden of Eden to work it and to "watch" it (Genesis 2:15). In both instances, the root word is *shamar,* (related to *shalom*) and it means to "keep," "guard," "watch," or "preserve." The winged creature and the flashing sword of Genesis 3:24 can just as easily be understood as guarding and preserving the way *back* to the garden rather than preventing a return. Interpreting Genesis 3:24 requires a decision similar to reading the following: "GODISNOWHERE." This can be read either as "God is nowhere" or "God is now here." Both readings are equally valid—yet ultimately convey very different ideas. This anticipated return to the garden in the future can be understood as the final stage of the individuation process (subsequent to wrestling with the shadow archetype—which shows up in the Genesis 32 narrative)—the encounter with the Self and the Divine.

Theologically, the narrative supports the notion of exile and return on universal and particular levels. The exile of the human and his wife from the garden in Eden is the universal experience of humanity's development of consciousness in relationship to YHWH God. It is the universal experience of exile from the garden that sets the stage for Israel's particular experience of Babylonian exile—the theological engine driving the text. Exile is not the end of the story, however. As the human and his wife are exiled from the garden the way back is guarded and preserved for them when they are ready and able to return. If there ever was a community in need of the hope of a new beginning, of a return, it is a community recovering from the trauma of exile.

CONCLUSION

This essay has essentially been an attempt to outline the features of a theo-logical anthropology capable of participating in genuine interdisciplinary dialogue. I have attempted to show how depth psychology can be a valu-able conversation partner for theology by reading Genesis 1–3 against the backdrop of the exile/return motif in light of what I referred to as a psycho-theological hermeneutic. It has been my contention that the fundamental insights of depth psychology are not only extremely congruent with what contemporary science has to say about the origins and development of hu-man consciousness, but that the mythological, theological, psychological, and scientific elements of a robust theological anthropology do not stand in tension with one another, rather, they complement each other. Of course, much more needs to be said about how the fundamental presuppositions of depth psychology dovetail with the specific findings of evolutionary bi-ology and neuroscience in particular, however, space constraints limit me here to simply acknowledge that these are in fact significant issues that will require further exploration and analysis—that is, if my argument is to carry any weight in scientific communities. That being said, at least from a theological perspective, this essay can be seen as a small step toward a genuine interdisciplinary dialogue that refuses to be paralyzed by perpetual discussions of scope and methodology by taking the risk of crossing disciplinary boundaries and attempting to deal with specific issues in a bold, constructive fashion.

Where has this exercise led us? It must be acknowledged that reading the text in this manner is not without precedent: a few of the most significant conclusions reached were

(partially) anticipated by Hegel, for whom the original state of humanity was not one of pure innocence, innate wisdom, or even immortality, but rather one of barbarism and savagery. For Hegel this text is not a myth about the origins of sin. Instead, the garden narrative attests to the fact that this "cleavage" or "rupture" we call "consciousness" occurred at the very beginning of human history, and that it is precisely this cleavage/rupture which allows for the knowledge of good and evil—a cleavage which ultimately creates the condition of possibility for human freedom and maturation (Hegel 1988, 210–17; 442–43).

Given the similarities between our two readings, we must also admit Hegel did not arrive at his conclusions with the aid of depth psychology. Indeed, others have reached similar exegetical conclusions without ever specifically appealing to depth psychology (e.g., Paul Tillich, Stanley Grenz, and so on) And so, we must ask: what then is the actual of value of depth psychology as part of a theological-hermeneutical tool if we can arrive at similar conclusions without it? While this is a fair question without a straightforward answer, we must admit it would be more worrisome if our psycho-theological hermeneutic led us to read the text in a way that was completely disconnected from any tradition—whether orthodox or heterodox.

Thus, the true value of depth psychology in this context is not that it allows for a completely novel reading of the text or necessarily demands a corresponding revolutionary anthropology. Its value as a theo-logical/hermeneutical resource lies is in the recognition that mythological thinking is not the product of intentional philosophical speculation—that mythological thinking and ritual are the symbolic eruption of humanity's collective unconscious into the conscious world. Consequently, it is neither trivial nor reductive to claim that origin stories tell us something significant about ourselves as a species. This allows us to further appreciate—regardless of confession or creed—that in crafting a theological response to Israel's experience of exile in Babylon, the redactors of Genesis tapped into the universal experience of becoming a fully differentiated, conscious human being and crafted a multilayered narrative overflowing with the ambiguity, the beauty, and the complexity of the human experience. Israel's experi-ence of exile in Babylon is like the experience of our ego-consciousness as it emerges and differentiates from the unconscious. Israel's hope for life after the exile is also our hope for a return to the garden and an en-counter with our true Self, the Divine. The untapped theological potential of depth psychology is precisely in that it locates the theological moment in context of the broader human experience, further preparing the way for interdisciplinary and interreligious dialogue.

NOTES

1. Theologians have traditionally had a deep reservoir of antipathy for psychological approaches in exegesis. Early in the twentieth century, Albert Schweitzer denounced psychological reconstructions of biblical narratives and characters as the product of "mediocre minds which are a patchwork of opinions and apprehend and observe themselves only in a constant state of development" (Rollins 1995, 10). Schweitzer's scathing critique is not without merit. Psychology has often been used to diminish the theological and religious elements of a biblical text by reducing characters to archetypes and by reducing the narrative to a psychoanalytic case study. In response, theologians have pejoratively labeled such attempts as that of "psychologizing." However, to bring theology into conversation with psychology is not equivalent to reducing theology to psychology: "A properly chastened use of psychological insights can serve to illu-minate both the dynamics within the

text and the dynamics of our own relation to it. Such a use of psychology need not be reductive or totalitarian, and, if kept in genuine interaction with theology and exegesis, can aid in accomplishing the purpose of our engagement with the text: its understanding, our transformation" (Wink 1978, 145). Psychology is one tool among many that can help to provide insight into otherwise marginalized or overlooked elements of a text, and like any tool, it can be used both properly and improperly.

1. The pervasive presence of these symbols in Genesis 1–3 "is evidence we are dealing with something fundamental to the spiritual journey itself, and not merely with etiological legends invented to 'explain the origin of things"' (Wink 1978, 142).
2. All direct quotations of scripture, unless otherwise noted, are from Everett Fox's translation of the Pentateuch, *The Five Books of Moses* (Fox [1983] 1995).

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1. https://www.facebook.com/groups/56536297291/

Alchemy and Introversion (2023-02-03 04:07)

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[1]Carl Jung Depth Psychology Facebook Group

Alchemy and Introversion

Rembrandt - The Philosopher in Meditation, 1632

[2]

Extracts from :

Herbert Silberer

Hidden Symbolism of Alchemy and the Occult Arts

"Ethan Allen Hitchcock, who published his views on the alchemists in the book, “Remarks upon Alchemy and the Alchemists,” that appeared in Boston in 1857, writes very pertinently :

“The work of the alchemists was one of contemplation and not a work of the hands. Their alembic, furnace, cucurbit, retort, philosophical egg, etc., etc., in which the work of fermentation, distillation, extraction of essences and spirits and the preparation of salts is said to have taken place was Man, — yourself, friendly reader, — and if you will take yourself into your own study and be candid and honest, acknowledging no other guide or authority but Truth, you may easily discover something of hermetic philosophy; and if at the beginning there should be ‘fear and trembling’ the end may be a more than compensating peace.”

The alchemist Alipili writes :

“The highest wisdom consists in this, for man to know himself, because in him God has placed his eternal Word.... Therefore let the high inquirers and searchers into the deep mysteries of nature learn first to know what they have in themselves, and by the divine power within them let them first heal themselves and transmute their own souls, ... if that which thou seekest thou findest not within thee, thou wilt never find it without thee.

If thou knowest not the excellency of thine house, why dost thou seek and search after the excellency of other things? The universal Orb of the world contains not so great mysteries and excellences as does a little man formed by God in his own image. And he who desires the primacy amongst the students of nature, will nowhere find a greater or better field of study than himself.

Therefore will I here follow the example of the Egyptians and ... from certain true experience proclaim,

"*O Man, know thyself; in thee is hid the treasure of treasures.*"

In the “Clavis Philosophiae et Alchymiae Fluddanae” (published in Latin in 1633), are passages like the following :

“Indeed every pious and righteous man is a spiritual alchemist.... We understand by that a man who understands not only how to distinguish but with the fire of the divine spirit to separate [spagiric art] the false from the true, vice from virtue, dark from light, the uncleanness of vice from the purity of the spirit emulating God. For only in this way is unclean lead turned into gold.” (...)

The term “introversion” comes from C. G. Jung. It means sinking into one’s own soul; the withdrawal of interest from the outer world; the seeking for joys that can be afforded by the inner world. The psychology of the neuroses has led to the concept of introversion, a province, therefore, which principally treats of morbid forms and functions of introversion.

The sinking of oneself into one’s own soul also appears exactly as a morbid losing of oneself in it. We can speak of introversion neuroses. Jung regards dementia precox as an introversion neurosis. Freud, who has adopted the concept of introversion [with some restrictions] regards the introversion of the libido as a regular and necessary precondition of every psychoneurosis. Jung speaks of

“certain mental disturbances [he means dementia precox] which are induced by the fact that the patients retire more and more from reality, sink into their phantasy, whereby in proportion as reality loses its force, the inner world takes on a reality and determining power.”

We may also define introversion as a resignation of the joys of the outer world (probably unattainable or become troubled) and a seeking for the libido sources in one’s own ego. So we see how generally self-chastisement, introversion and autoerotism are connected. The turning away from the outer world and turning in to the inner, is required by all those methods which lead to intensive exercise of religion and a mystic life.

The experts in mysteries provide for opportunities that should encourage introversion. Cloisters and churches are institutions of introversion. The symbolism of religious doctrine and rite is full of images of introversion, which is, in short, one of the most important presuppositions of mysticism. Religious and mythical symbolism has countless images for introversion; e.g., dying, going down, subterranean crypts, vaults, dark temples, into the underworld, hell, the sea, etc.; being swallowed by a monster or a fish (as Jonah), stay in the wilderness, etc.

The symbols for introversion correspond in large part with those that I have described for going to sleep and waking (threshold symbolism), a fact that can be readily appreciated from their actual similarity. The descent of Faust to the mothers is an introversion symbol. Introversion fulfills here clearly the aim of bringing to reality, i.e., to psychological reality, something that is attainable only by phantasy (world of the past, Helen).

In Jacob Boehme (De Vita Mentali) the disciple says to the master, ***"How may I attain suprasensuous life, so that I may see God and hear him speak ?"***

The master says,

"When you can lift yourself for one moment into that realm where no creature dwelleth, you will hear what God speaks."

The disciple says,

"Is that near or far ?"

The master says,

"It is in yourself."

The hermetics often urge retirement, prayer and meditation, as prerequisites for the work; it is treated of still more in the hieroglyphic pictures themselves. The picture of death is already familiar to us from the hermetic writings, but in the technical language there are still other expressions for introversion, e.g., the shutting up in the receptacle, the solution in the mercury of the sages, the return of the substance to its radical condition (by means of the "radical" or root dampness). Similar features in our parable are the wandering in the dense forest, the stay in the lion's den, the going through the dark passage into the garden, the being shut up in the prison or, in the language of alchemy, the receptacle.

(...)

Introversion is no child's play. It leads to abysses, by which we may be swallowed up past recall. Whoever submits to introversion arrives at a point where two ways part; and there he must come to a decision, than which a more difficult one cannot be conceived. The symbol of the abyss, of the parting of the ways, both were clearly contained in our parable. The occurrence of the similar motive in myths and fairy tales is familiar. The danger is obvious in that the hero generally makes an apparently quite trivial mistake and then must make extraordinary efforts to save himself from the effects of these few trivial errors. One more wrong step and all would have been lost.

Introversion accordingly presents two possibilities, either to gain what the mystic work seeks, or to lose oneself. In introversion the libido sinks into "its own depths" (a figure that Nietzsche likes to use), and finds there below in the shadows of the unconscious, the equivalent for the world above which it has left, namely the world of phantasy and memories, of which the strongest and most influential are the early infantile memory images. It is the child's world, the paradise of early childhood, from which a rigorous law has separated us. In this subterranean realm slumber sweet domestic feelings and the infinite hopes of all "becoming."

Yet as Mephistopheles says, *"The peril is great."* This depth is seducing: it is the "mother" and — death. If the libido remains suspended in the wonder realm of the inner world the man has become but a shadow for the world above. He is as good as dead or mortally ill; if the libido succeeds however in tearing itself loose again and of pressing on to the world above, then a miracle is revealed; this subterranean journey has become a fountain of youth for it, and from its apparent death there arises a new productiveness. This train of thought is very beautifully contained in an Indian myth:

Once on a time Vishnu absorbed in rapture (introversion) bore in this sleep Brahma, who enthronedon a lotus flower, arose from Vishnu's navel and was carrying the Vedas, eagerly reading them. (Birth of creative thought from introversion.) Because of Vishnu's rapture, however, a monstrous flood overcame the world (swallowing up through introversion, symbolizing the danger of entering into the mother of death). A demon profiting by the danger, stole the vedas from Brahma and hid them in the deep. (Swallowing of the libido.) Brahma wakes Vishnu and he, changing into a fish, dived into the flood, battled with the demon (dragon fight), conquered him and brought the vedas up again. (Prize attained with difficulty.) *(Cf. Jung, Psychology of the Unconscious.)*

The marvel of the invigoration that can be attained in the successful issue of introversion is comparable to the effect that Antæus felt on touching his mother, the earth. The mother of men, to whom introversion carries us, is the spirit of the race, and from it flows gigantic strength. "This occasional retiring into oneself, which means a return to an infantile relation to the parent images, appears within certain limits to have a favorable effect upon the condition of the individual."

Of this mine of power Stekel (Nerv. Angst., p. 375) writes:

"When mankind desires to create something big, it must reach down deep into the reservoir of its past."

Staudenmaier, who has experimented on himself magically to a great extent and has set down his experiences recently in the interesting book, *“Die Magie als experimentelle Naturwissenschaft,”* thinks he has observed that through the exercise that he carries on, and which produces an intense introversion, psychophysical energies are set free that make him capable of greater efficiency. Specifically, an actual drawing upon the nerve centers unused in the conscious function of the normal man of to-day would be available for intellectual work, etc. So, as it were, a treasure can be gained (by practices having a significant introversion character), a treasure which permits an increased thinking and feeling activity. If Staudenmaier, even in the critical examination of his anomalous functions, can be influenced by them, it would be a great mistake to put them aside simply as “pathological”."

[3]*Source*

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/alchemyandintroversion
3. https://www.gutenberg.org/files/27755/27755-pdf.pdf

Revenge is in thy soul: wherever thou bitest, there ariseth black scab; with revenge, thy poison maketh the soul giddy! (2023-02-04 04:14)

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[1]Carl Jung Depth Psychology Facebook Group

[2]The Grail Legend

“Revenge is in thy soul: wherever thou bitest, there ariseth black scab; with revenge, thy poison maketh the soul giddy!”

This of course refers to the tarantula dance, the madness caused by the tarantula.

You see, that idea suggests something one very often encounters when people approach their inferior function; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.

They get a kind of seasickness; they develop such symptoms actually.

It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.

The figure of Merlin, on the other hand, is so diverse and presents so many aspects that it will be worth our while to consider a few of them more closely from the psychological point of view.

Merlin stands in the background of King Arthur’s Round Table as a mysterious spiritual power.

At first glance, his dual or multiple aspect and his knavish and clownish characteristics lend him a Mephistophelian quality, but his knowledge of the past and future betoken a greater degree of consciousness than is possessed by Arthur and his knights who are, indeed, remarkably unconscious and unthinking.

It is due to this greater consciousness that Merlin, like the Grail, functions as a form of projected conscience, in that he exposes the mistakes and crimes of the people.

As the prophet of hell put into the world by the Devil he is, moreover, clearly distinguishable as the Antichrist.

In this role, the already often stressed motif of Judas is taken up once more but without the betrayal reaching the point of consummation, for the power of good is shown to be stronger than evil and thanks to his mother’s virtue, Merlin’s devilish inheritance cannot work itself out.

This negative trait appears most clearly in his magic power and in his enjoyment of playing tricks on others and fooling them.

But for the most part, neither of these traits has a destructive character, except in the case of Y gerne, whose spouse is a victim of the attempt made on his life, as was Uriah of old

when, in similar circumstances, King David rid himself of Bathsheba’s husband.

As the Antichrist, Merlin would expand the Trinity into a quaternity.

It is part of the essential quality of the quaternary number, considered as a psychic symbol, that the fourth does not just follow the three as one more unit but that, according to the saying of Maria Prophetissa, " ... out of the third comes the one as the fourth."

This means that in the fourth a new dimension is introduced in which the original one, the totality, manifests itself afresh while comprising the three in unity.

So that, in the final analysis, Merlin is not simply the Antichrist which is joined to the Trinity as the Fourth but is also an incarnation of the primal Father God in whom the Father, Son and Holy Spirit are embodied.

This new dimension is the human and natural one that appears to signify a realization of the divine which has penetrated more deeply into our world. Emma Jung/Marie-Louise von Franz, The Grail Legend, Page 355-356

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Grail-Legend-Emma-Jung/dp/0691002371/ref=sr_1_1?crid=1LH0K1O3KR9UB&keywords=the+grail+legend+emma+jung&qid=1667326299&qu=eyJxc2MiOiIwLjkw

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Isn’t alchemy a spiritual tradition? by Peter J. Forshaw (2023-02-06 05:07)

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[1]Carl Jung Depth Psychology Facebook Group

[2]**Isn’t alchemy a spiritual tradition? by *Peter J. Forshaw***

Well, kind of, depending on how you defijine “spiritual” and the particular type of alchemy you’re talking about. The new historiography of alchemy prefers to speak of quite a wide variety of alchemies, rather than one generalised notion, and “spiritual alchemy” is a pretty contentious subject.

In the antique environs of third-century BCE Hellenistic Egypt, we fijirst fijind a concern with decidedly material procedures: the imitation of pearls and the colouring of metals to look like gold, by means of a “spiritual” tinc-ture, leading eventually to early attempts at *Chrysopoeia* (Gold-Making), the transmutation of base metals, like lead, into that most precious substance, gold. Greek traditions were adopted and transformed by the Persians and Arabs, from the eighth century CE, where we fijind the Sufiji Jabir ibn Hayyan (fl. ca. 721-ca. 815), for example, promoting his Sulphur-Mercury theory of the composition of the Philosophers’ Stone and the idea of the production of an elixir capable of both curing human diseases and transforming lesser metals into gold. From the same period we have the earliest version (in Arabic) of what is arguably the most famous text of alchemy, the *Emerald Tablet* of Hermes Trismegistus, a short work that has been interpreted in a multitude of ways, as concerning gold-making, curing human sickness, personal transformation, and so on and so forth.

There is an undeniable interest in spirits in the work of the Persian polymath Rhazes (865-925) whose *Kitab al-Asrar* (Book of Secrets) explicitly discusses four “spirits,” but these are volatile substances, including Mercury, Sal ammo-niac, Arsenic, Sulphur and have nothing

to do with the “spiritual” development of the alchemist. However, a representative of alchemy as an inner science of spiritual transformation can be found in a work by the Andalusian scholar and mystic Ibn ʿArabi (1165-1240), a chapter of the *Kitâb Al-Futūḥāt al-Makkiyya* (Book of the Meccan Revelations), titled “On the knowledge of the alchemy of happiness and of its secret truths.” Ibn ʿArabi makes no claims to manual laboratory experience, but is aware of the theories of fellow Sufiji Jabir and claims that alchemy is a science natural, spiritual and divine.[1]

When alchemical texts fijirst began to be translated from Arabic into Latin in twelfth-century Europe, the Christian West came to learn about Greek and Arab laboratory practice. The fijirst known translation, in 1144, *De* Ibn ‘Arabi, *L’alchimie du bonheur parfait*. *compositione alchimie* (On the Composition of Alchemy), a work attributed to the Christian monk Morienus, is presented as “a book divine and completely

2 Fulfiled with divinity.” This can of course be understood as the claim that the book was divinely inspired, while sticking to material goals. There is, however, some ambiguity, for in the midst of what certainly sounds like laboratory practice, we fijind such enigmatic statements as, “Truly, this matter is that created by God which is fijirmly captive within you yourself, inseparable from you, wherever you be, and any creature of God deprived of it will die.”[3]

In the Christian Middle Ages we begin to see the interpenetration of alchemy and religion, in particular in the use of the story of Christ as an exemplum for the various processes of the Great Work, in which the prepara-tion of the alchemical elixir is seen as analogous to the conception, nativity, passion, and resurrection of Christ.[4] While this could not really be argued to indicate any form of “spiritual” development, it is an example of what has come to be called *Theo-Alchemy*, an approach that related religious material (and considerations) to laboratory practice. The English Franciscan Roger Bacon (ca. 1214-1294) advocated the use of alchemy as a way of resist-ing and surviving the assault of the Antichrist.[5] In the following century, another Franciscan, John of Rupescissa (ca. 1310-1366) wrote the *Liber de Consideratione quintae essentiae omnium rerum* (Book on the Consideration of the Quintessence of All Things, 1351-1352), in which he described the distillation of quintessences, including the preparation of alcohol distilled from wine, to produce the paradoxical *aqua ardens* or “burning water” of the alchemists.[6] Rupescissa’s religious opinions about the goals of alchemy are recorded in the *Liber Lucis* (Book of Light, ca. 1350), where he claims that the Philosophers’ Stone will be of great benefijit to the Roman Church during the time of the Antichrist.[7] The gold and silver produced by alchemy will help attenuate the poverty of the elect of God, the Spiritual Franciscans, and provide them with the material means to fijight against their adversary (who will also, incidentally, make use of his own malign alchemy).[8] In the fijifteenth century yet another Franciscan friar, Frater Ulmannus, composed *Das Buch der heiligen Dreifaltigkeit* (Book of the Holy Trinity), which discusses laboratory alchemy in a heady mixture of imperial German politics and Mar-ian theology, including images of Christ as an alchemical eagle and Lucifer (with his mother!) as an alchemical hermaphrodite, symbols respectively of correct and misguided laboratory practice, with some consideration of the moral nature of the practitioner thrown in for good measure.

If this all sounds rather disappointing for anyone hoping for more lofty dimensions to alchemy, we also occasionally fijind expressions of a belief in a supernatural form. In his *Pretiosa margarita novella* (New Pearl of Great Price, 1330), the Italian physician Petrus Bonus of Ferrara introduced this new per-spective by claiming that alchemy was natural, supernatural, and divine. He went so far as to claim that a knowledge of the generation of

the Philosophers' Stone had provided pagan philosophers knowledge (and even observable proof) of Christian doctrines.[9] This notion of a supernatural alchemy came to prominence in the early modern works of fijigures like Heinrich Khunrath (1560-1605), Elias Ashmole (1617-1692), and Robert Boyle (1627-1691). While all three were deeply interested in physico-chemistry, they intimated that in addition to its more material concerns with transmutation or healing, some products of the laboratory, such as supernatural "magical" and "angelical" stones, produced by adept philosophers, could help in understanding the language of animals, banishing evil spirits, and communicating with angels.[10] This supernatural dimension appears in a diffferent way in the manuscripts of English astrologer, alchemist, and physician Simon Forman (1552-1611), whose plans for laboratory practice included casting astrological charts in order to check for the malign presence of evil spirits or benefijicial aid of angels.[11]

Some of the expanded claims about the properties of the Philosophers' Stone were undoubtedly due to the influence of the rebellious, revolutionary Swiss Chymist Theophrastus Paracelsus of Hohenheim (1493-1541). Although some had already begun to consider alchemy's investigation of matter useful for medical purposes in medieval Arabic texts, this came to the fore in sixteenth- and seventeenth-century Europe when Paracelsus horrifijied the conservative, deeply classical, academic medical community by promoting two kinds of medical alchemy, *Chymiatria* and *Spagyria*, advocating, for instance, the use of homeopathic doses of poisonous mineral and metal-lic spirits for the treatment of what were held to be incurable corporeal diseases (e.g., leprosy, syphilis, gout) as well as what he termed "spiritual diseases" (mania, epilepsy, lunacy).[12] In his idiosyncratic way, Paracelsus also encouraged the combination of astrology and magic with alchemy. In his genuine and pseudo-epigraphic works we fijind an enthusiasm for practical laboratory alchemy, with a focus on the distillation of arcana for treatment of human illness, alongside works discussing elemental beings, man's ethereal body, and contact with spirits.

All of these alchemies, to one extent or another, would claim to be concerned with spirit, but few exponents, however pious, would consider themselves practitioners of a specifijically spiritual alchemy. Nowadays, most people do not really have these kinds of spirits or notions of "spiritual" in mind when they think of spiritual alchemy. A quick browse on the shelves of occult and esoteric bookstores instead discovers books about alchemy as a process of self-purifijication, of spiritual exaltation and self-transformation, "as an inherently spiritual exercise which elevates the practitioner by some esoteric illumination."[13] Those familiar, for instance, with the internal and external alchemy of Chinese Taoism, may suspect that Western alchemy is, or includes, an "art of internal meditation or illumination" as much as "an external manipulation of apparatus and chemicals."[14] For some there is a consideration of "the role of the will and the mind of the spiritually purifijied adept in manipulating the matter of the physical world."[15] Others go still further and claim that "real" alchemy has nothing at all to do with the mate-rial laboratory but with the spiritual enlightenment or development of the practitioner. As inspiring as such ideas of self-perfection or transfijiguration may be, it must be exasperating to hear from a historian that there is not much clear evidence of such beliefs in the early history of alchemy.

One of the earliest overt signs of double (or multiple) readings of alchemy, implying that it was concerned not only with the purifijication or transmuta-tion of matter in the laboratory but was being considered as a practice of self-transformation, appears in the late sixteenth and early seventeenth century in the *Amphitheatrum sapientiae aeternae* (Amphitheatre of Eternal Wisdom, 1595/1609) of the German theosopher Heinrich Khunrath of Leipzig. Khunrath explicitly promoted physico-chemical experiment in the laboratory, with an interest

in the properties of matter, metallic transmutation, and Paracelsian chemical medicine; but he was unusual in his insistence on the absolutely necessary combination of alchemy, magic and cabala.[16] From this highly original standpoint he spoke of the purgation of his body, spirit and soul in alchemical terms, connecting this with his novel alchemo-theological declaration that the Philosophers' Stone is the *fijilius macrocosmi*(Son of the World), working in harmony with Christ as the *fijilius microcosmi* (Son of Man). Khunrath described a threefold Stone (Macrocosmic, Microcosmic, and Divine). The fijirst of these apparently accomplished many of the feats of medieval alchemy (transmutation of metals, creating precious stones from pebbles, producing a perpetually-burning water for use in ever-burning lamps). The second Stone is far more medicinal, with physical and psychological benefijits for the human being, purging and preserving the body, conferring long life, driving away evil spirits and melancholy, exalting the memory, and so forth. The third, Divine Stone is "the Formula of our Spiritual and corporeal Regeneration," and "the living Image of the mystery of the indivisible union of the Divine Sacrosanct Trinity."[17] The medical metaphor of regeneration and rejuvenation was already a prominent motif, for example, in the *Book of the Holy Trinity*.[18] Here, in the context of Khunrath's theo-alchemy, regeneration stands at times for the physical regeneration of the glorifijied body of the pious Christian adept,[19] at times for the heavenly body of the *homo spiritualis* within us, or the spiritual rebirth of the individual believer through the Holy Spirit.[20] Like Ashmole and Boyle after him, Khunrath claims a supernatural, revelatory dimension to the Divine Stone, which is described as the "Urim and Thum-mim by which Thrice Great YHVH Cabalistically gives an answer, speaks and utters his sayings about great and hidden things, to the Theo-Sopher."[21]

From close reading of the *Clavis philosophiae et alchimiae Fluddanae* (Key of Fluddean Philosophy and Alchemy, 1633) of the English Hermetic philosopher Robert Fludd (1574-1637), who was familiar with Khunrath's work, Hereward Tilton has discovered possibly the fijirst use of the phrases "spiritual alchemy" (*Alchymia spiritualis*) and "spiritual alchemist" (*Al-chymista spiritualis*) in an early modern esoteric context.[22] They appear in a passage where Fludd is defending himself against the attacks of the energetic promoter of Mechanical Philosophy, the Minim priest Marin Mersenne (1588-1648), friend of René Descartes: "Thus the impious and unrighteous man, glorifijied by this spiritual alchemy (*Alchymia spirituali*), is elevated from the darkness into the light sphere of piety and righteousness."[23] Such a man is a not a "spurious" alchymist, but one "mystic and true," who "by efffect of this kind of Alchemy, that is the truly Theo-philosophical Stone, can reach the height of immortality."[24]

Jacob Boehme (1575-1624) is, like Khunrath and Fludd, deeply committed to a pious Christian theosophy or cultivation of divine wisdom. While Khunrath's theosophy included an interest in the transmutation of matter as part of God's creation, Boehme was far more intent on the transformation or spiritual rebirth and salvation of man. Partly inspired by theo-alchemical literature, in works like the *Aurora* (1612), Boehme promulgated ideas that were to be of great influence in the following centuries with those who were eventually to promote a radical separation between alchemy and chemistry.[25]

Let us leapfrog from the seventeenth century, over the Enlightenment, into the nineteenth century, which was witness to a host of spiritualists, theosophists, and occultists fascinated by the transformative potential of spiritual alchemy. Here let one example sufffijice. Inspired by both Khunrath and Boehme, in her *Suggestive Inquiry into the Hermetic Mystery* (1850), the Mesmerist Mary Anne Atwood (1817-1910) argues that "Man … is the true laboratory of the Hermetic art; his life the subject, the grand distillatory, the thing distilling and the thing distilled, and Self-Knowledge … at the root of all Alchemical tradition."[26] She enthuses about a

“universal art of vital chem-istry, which by fermenting the human spirit, purifijies, and fijinally dissolving it, opens the elementary germ into new life and consciousness.”[27] Alchemy is no less than a “Divine Chemistry,” concerned with “the transmutation of Life.”[28] Rather than being an exclusively spiritual form of alchemy – if by that is meant a focus on the human spirit (or soul) – Atwood’s work seems to suggest a practice that is also an attempt to spiritualise the body.

Dr. Dee, but others also who had part of that precious Power brought unto them by Spirits, and expected great matters of it, were all cheated and gull’d … by those Spiritual Chymists.”

The idea of spiritual alchemy flourishes in a particularly vigorous way in the realm of psychology. The Viennese psychoanalyst and Freemason Herbert Silberer (1882-1923), who moved in the circle of Freud, was one of the fijirst to write of the psychological insights he discovered in alchemical material, when he declared in *Probleme der Mystik und ihrer Symbolik* (Problems of Mysticism and its Symbolism, 1914) that “Alchemy is the separation of the impure from a purer substance. This is quite as true of the chemical as of the spiritual alchemy.”[29]

Nowadays, the best known proponents of an alchemy of self-transmutation or transformation are found among the followers of the Swiss psychiatrist and analytical psychologist Carl Gustav Jung (1875-1961). Following an initial encounter with a translation of the Chinese Taoist classic of inner alchemy, *The Secret of the Golden Flower* (1929), Jung was to become fascinated with what he chose to call “Philosophical Alchemy,” and reflected extensively on, for example, Zosimos of Panopolis’s alchemical dream visions of a fijiery spirit and the torture and sacrifijice of a brazen and then a leaden man, of the writings of Khunrath, and most notably those of Paracelsus, whom he considered not only a pioneer of chemical medicine but also of psychology and psychotherapy.[30] Jung’s ideas on the relevance of alchemical symbolism to psychology were developed in three main works: *Psychology and Alchemy* (1953), *Alchemical Studies* (1967), and *Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy* (1970). The foremost student of Jung, Marie Louise von Franz (1915-1998), contributed to the notion of extraverted and introverted traditions of alchemy in *Alchemical Active Imagination* (1997), with technologists and laboratory practitioners like Rhazes being extraverted, while representatives of the introverted approach included Zosimos.[31]

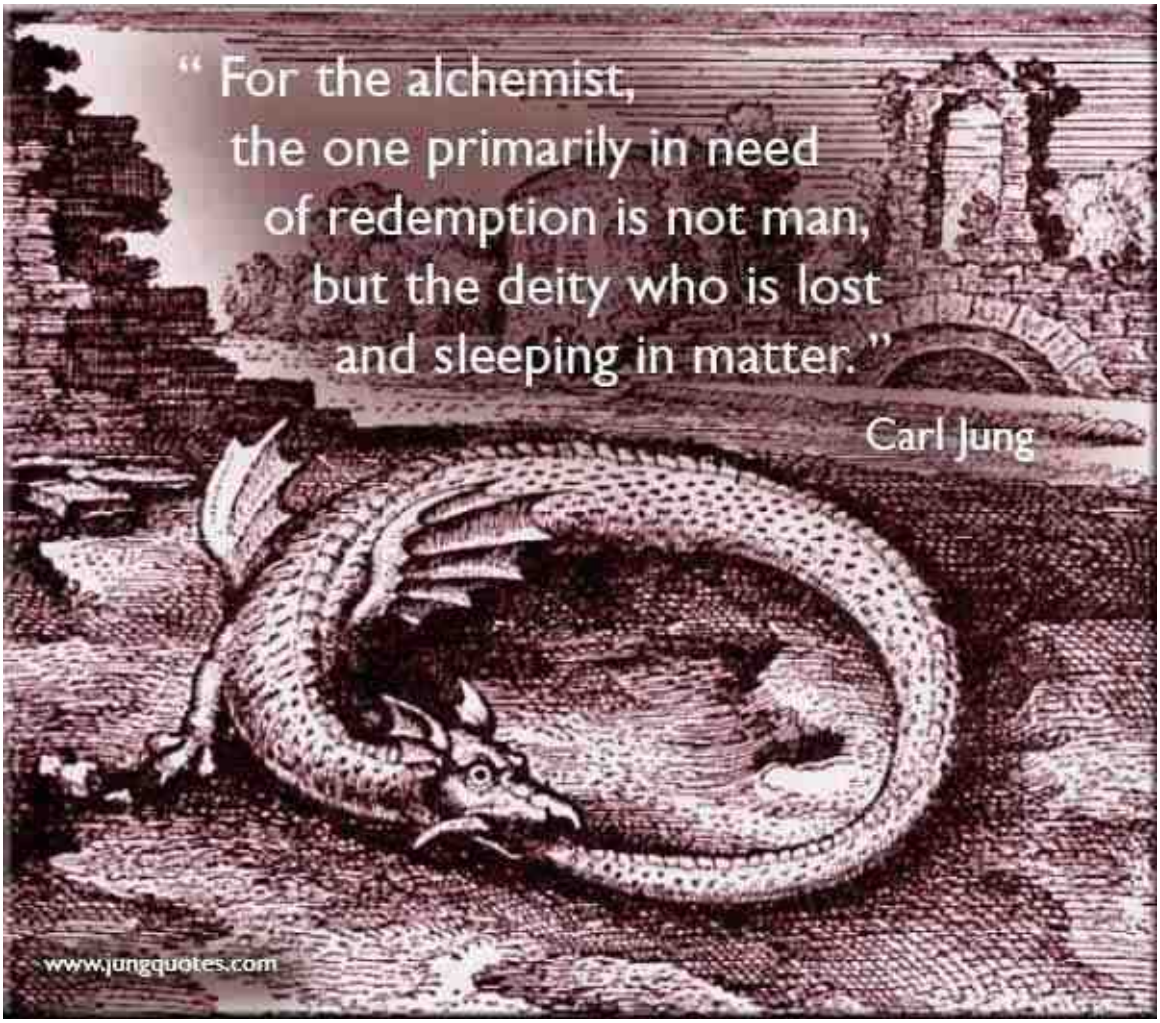
Both Jung and Von Franz found inspiration and support for their ideas in works of the Flemish Paracelsian alchemist Gérard Dorn (ca. 1530-1584), who draws parallels between the alchemical opus and the moral-intellectual transformation of man. There is the implication that any success in the transmutation of base metals into gold was dependent upon a corresponding inward transmutation of the alchemical operator’s soul into spiritual gold: “you will never make the one thing that you seek from other things, unless you fijirst of all make one thing of yourself.”[32] In *De Philosophia meditativa*

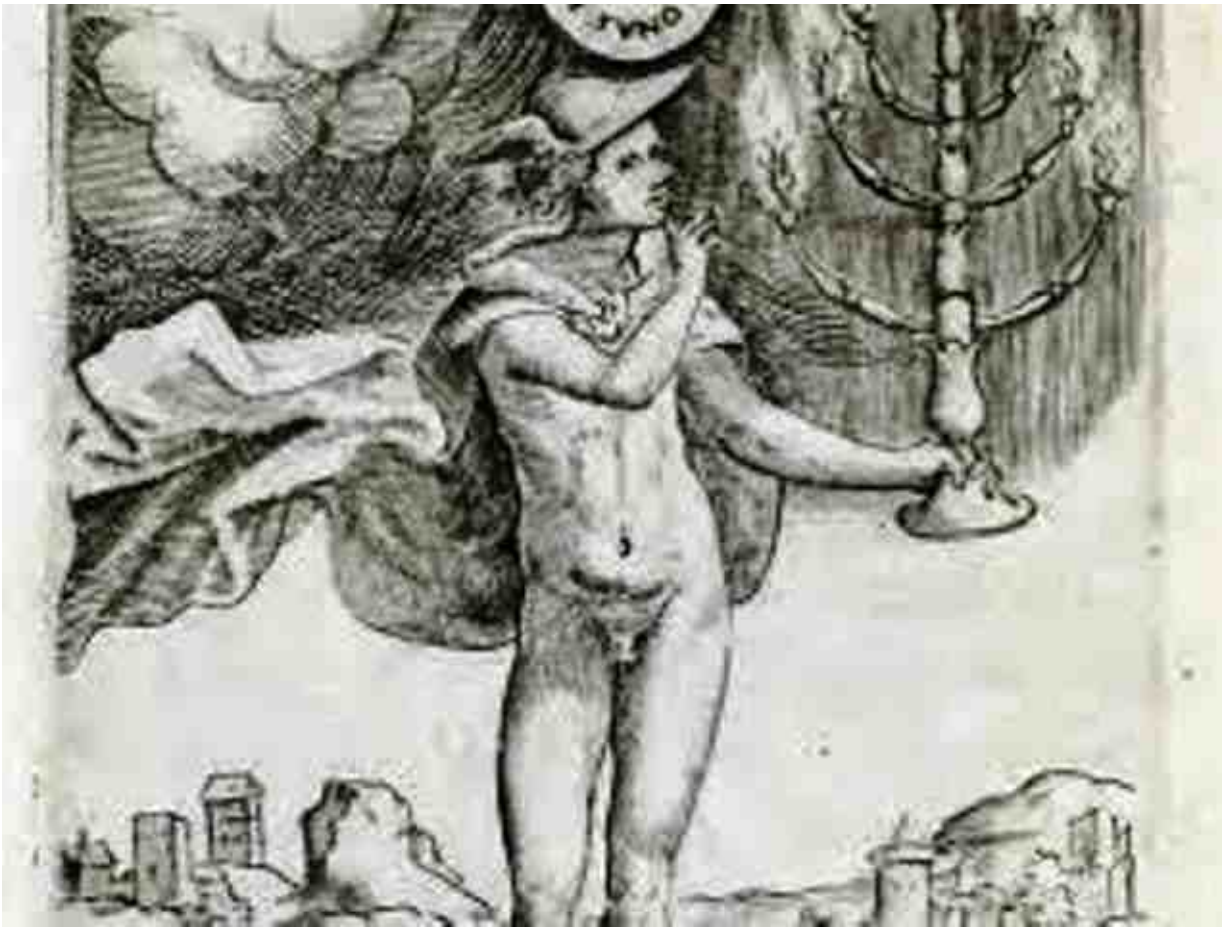
(On Meditative Philosophy), and *De Philosophia chemica ad meditativam comparata* (On Chemical Philosophy compared to Meditative Philosophy), Dorn provides material that encourages a spiritual or psychological interpre-tation of the alchemical goal: “If man knows how to transmute things in the greater world … how much more shall he know how to do in the microcosm, that is, in himself, what he is able to do outside himself, if he but know that the greatest treasure of man dwells in man, and not outside him.”[33]

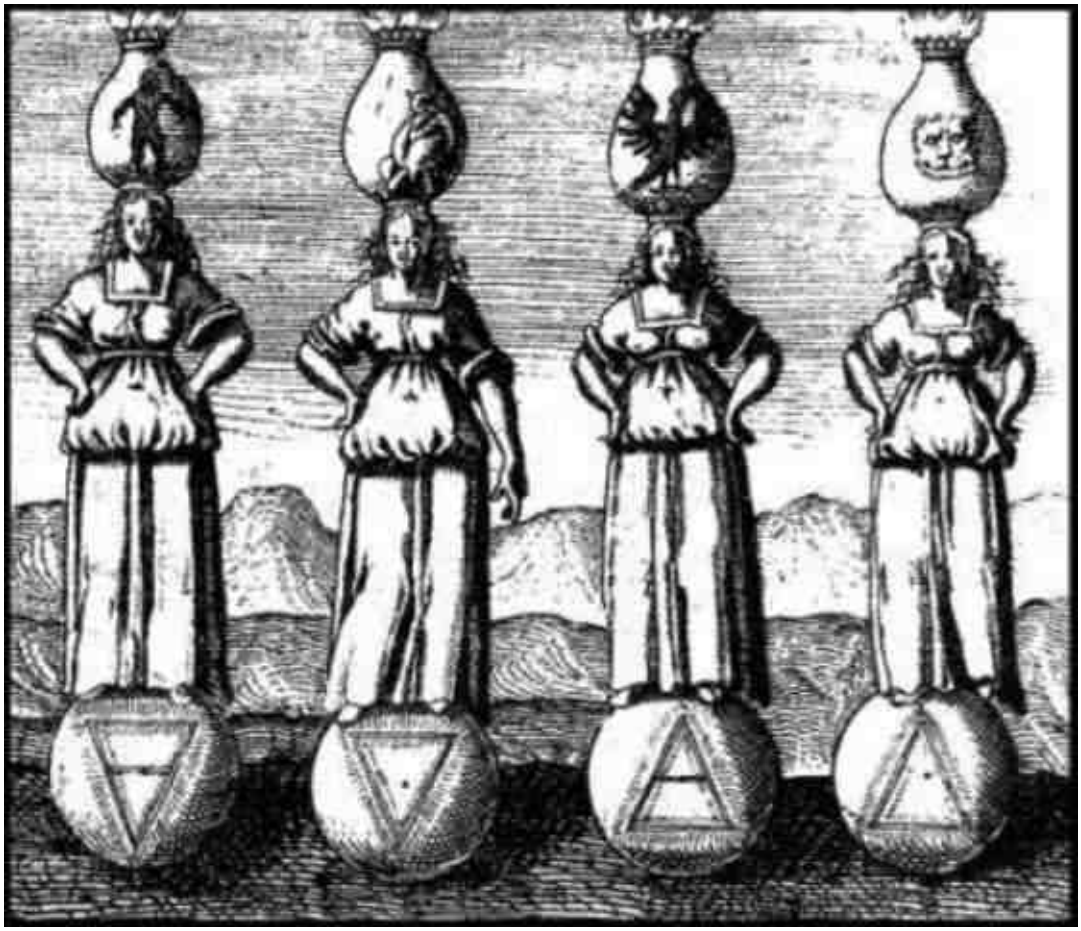
While Jung preferred to speak of “philosophical alchemy,” his successors tend to write of either “spiritual alchemy,”[34] a “psychological alchemy” of “states of mind, catharsis, sublimation, purifijication and the attainment of unity and equilibrium,”[35] or “alchemical psychology.”[36] Although many of his followers downplay the laboratory aspect of alchemy, Jung does bear it in mind, as in this distinction he himself makes between alchemy and psychology:

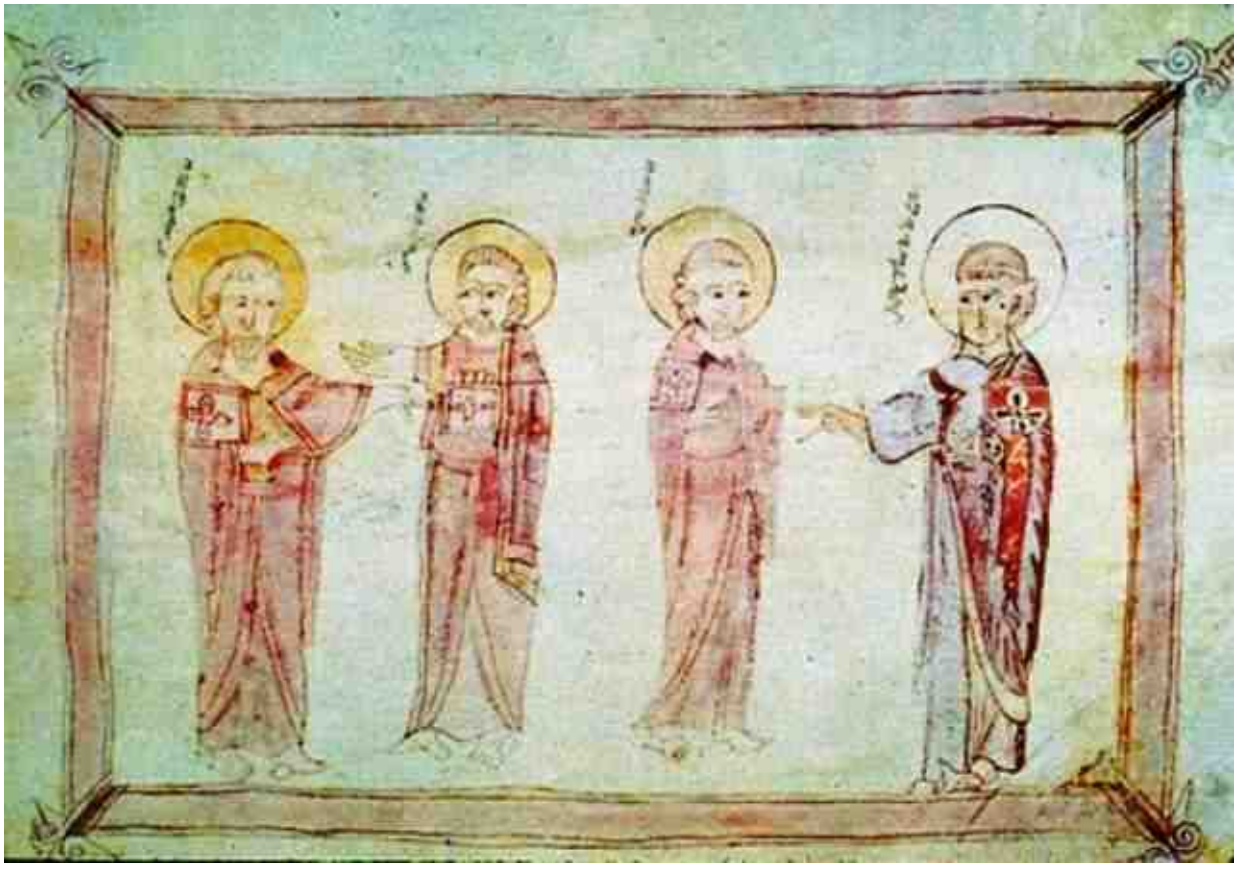
Both disciplines, it is true, are aiming at a “spiritual” goal: the alchemist undertakes to produce a new, volatile (hence aerial or “spiritual”) entity endowed with *corpus, anima, et spiritus*, where *corpus* is naturally un-derstood as a “subtle” body or “breath” body; the analyst tries to bring about a certain attitude or frame of mind, a certain “spirit” therefore.[37]

So, in conclusion, while it is relatively easy to fijind references to spirits and substances in spiritual form in alchemical literature, the vast majority of alchemical records, at least in Western alchemy, are resoundingly “un-spiritual,” in the sense intended in works of nineteenth-century mesmerists and theosophists or twentieth-century psychologists. True, there are rare, tantalising early modern references to such things as “Archetypal Alchemy,” “Alchimia Mystica,” and “Archymagia”; plus the seventeenth-century heyday of “Emblematic Alchemy,” that coincided with an effflorescence of “Mytho-Alchemy” (the notion that ancient Egyptian and Greek myths concealed the secrets of laboratory work),[38] but far more common are the more worldly pursuits of producing gold and preparing chemical medicine.


" For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter."
Carl Jung
www.jungquotes.com







1. https://www.facebook.com/groups/56536297291/
2. https://www.cambridge.org/core/books/abs/hermes-explains/isnt-alchemy-a-spiritual-tradition/126EBD42809ABEF2C8C9AFEA8E636379

Carl Jung on "Palestine" - Anthology (2023-02-07 04:35)

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[1]Carl Jung Depth Psychology Facebook Group

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Page 231.

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University. Carl Jung, Letters Vol. II, Page 520

Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far wider public than anything else he wrote in his last five years. Jung indeed read through all that was written of the book before his death and finished his own article. Barbara Hannah, Jung: His Life and His Work, Page 248

Most of [the highbrows] haven't the remotest idea what I am talking about. Trouble is, they don't bother to read my books because they're too high hat. I'm not a bit taken in by intellectuals . . ..Do you know who reads my books? Not the academic people, oh no, they think they know everything already. It's the ordinary people, often quite poor people and why do they do it? Because there's a need in the world just now for spiritual guidance . . . almost any sort of spiritual guidance. Carl Jung, Homage to MLVF, Page xxiv-xxv

I make a general distinction between "religion" and a "creed" for the sake of the layman, since it is chiefly he who reads my books and not the academic scholar. Carl Jung, CW 18, Para 1637

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. Carl Jung, CW 8, Para 529

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

Understandably enough, academic psychology is scared of this risk and prefers to avoid complex situations by asking ever simpler questions, which it can do with impunity. It has full freedom in the choice of questions it will put to Nature Carl Jung, CW 10, Para 531

He [Jung] was in favor of "lay" analysts and there were at the time a number of therapists who had no academic training. Tina Keller, Tina Keller Memoir, Page 26

Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola - Lecture 8 16 June 1939 (2023-02-08 04:11)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Jung on Ignatius of Loyola's Spiritual Exercises: Lectures Delivered at ETH Zurich, Volume 7: 1939–1940

Lecture 8 16 June 1939

In this lecture we will now turn to a quite dif fer ent chapter.2

However, this chapter is once again about that great prob lem of the imaginatio, of the application,3 the development, and the formation of the human capacity for imagination.

After our rambling journey through the spiritual world of the East, we are returning to our Western world: that is, to Europe.

This transition is no easy proposition.

Nowadays one may well be able to travel physically by car from India to Europe in about three weeks, but making this journey intellectually is quite another matter.

On arrival in the West one 0nds a completely dif fer ent spiritual atmosphere.

In the East, despite the apparent abstraction, every thing is simple, clear, and philosophical.

It is about insight, differentiation, and understanding. t is essentially a spectacle that passes by, as it were, in a calm, peaceful4 state and through which one changes or is changed.

It is never a struggle, ordeal, or compulsion.

It grows, blossoms, develops, and unfurls, and the yogi allows it to happen within him and through him, sees it in his visions, and experiences it in his body.

But it is never unpredictable; there is no decision or torment. One hears nothing about conscience.

Morality comes into the picture only incidentally, in the form of a technical mistake, for example.

If you study Buddhism, which has a highly developed ethics, you see hat not only the ways of life but also the ethical attitudes are highly humane.

If someone becomes a monk and isn't happy being celibate, he can continue living outside the monastery as a lay or secular monk.

If in this life something goes wrong because of your own imperfection, well yes, you incur a somewhat unpleasant and burdensome karma,5 but you can make up for it in the next life.

The next life will be slightly more dif0cult, due to your kar ma, but you can try to do things better next time, and karma
gives you the opportunity to do that.

The technical mistakes can be gradually eradicated through reincarnation.

Bud dha, before he became Buddha, also had countless previous stages, in which he existed as a plant, an animal, etc. and gradually developed to higher levels.

It is like an ancient tree that in the course of hundreds of years exhibits the biggest, most beautiful blossoms.

That is by and large the image of the psychological atmosphere of the East.

When we come to the West, however, we encounter a most unique religious and philosophical situation.

Here we need to go back some way in history to understand how certain endeavors6 came about, and we will then compare them with Eastern techniques.

Specifocally, I will explore with you the Exercitia spiritualia of Ignatius of Loyola.

These were not developed until late in the sixteenth century, and there is a long religious and philosophical history behind them.

Such efforts to alter the human psyche are age- old, and, as in the East, such things originally came from primitivism.7

Among the primitives,8 one already 0nds special times or phases in life: puberty rituals or later male rites of passage in which magic preparations are performed, initiations, instruction, ordeals, even mutilation and the like, for the purpose of achieving some kind of psychic transformation.

From these primitive beginnings, which are found among all primitive peoples, as it were, the mysteries of antiquity gradually evolved.

I refer above all to the ancient and holy cult of Eleusis, where the most signi0cant magical and religious initiations took place throughout antiquity in the famous Eleusinian mysteries.9

These Eleusinian mysteries were performed until 392 CE, thus extending well into our Christian epoch, until they were abolished by a special edict of a Byzantine emperor.10

They apparently dis appeared without trace, meaning we actually have very little precise information about their content.

But from the intimations of vari ous writers and results of archaeological excavations we have been able to piece together most of it.

These mysteries primarily altered the consciousness to such an extent that immortality was experienced— that is, an experience of unchanged
existence in time. This is also expressed symbolically through time being suspended.

We 0nd similar initiation rites in Egypt. The Eleusinian initiations most prob ably originated in Egypt and were brought to Greece along with the cultivation of grain around 1500 BCE.

They were originally an agrarian mystery. The corresponding mysteries in Egypt were the Isis mysteries.11

We have more recent information about those. I recommend the writings of Plutarch on these mysteries.12 Well worth reading.

He himself was an initiate.

The well- known ancient novel by Apuleius, Asinus aureus, is also highly recommended, as at the end it describes a mystery rite.13

The whole story is actually a mystery.

It describes vari ous changes that the initiate goes through before reaching the state of complete salvation.
There were of course many other mysteries as well as these ones.

For instance, the Samothracian mysteries in which the Cabiri initiations took place.14

Such mysteries became merged in around the 0rst century before Christ, and together with neo-Pythagorean and Neoplatonic philosophy they formed Hellenistic syncretism, a conglomeration of the various religious
and philosophical viewpoints. In practical terms, this resulted in numerous variations of the dif fer ent mysteries.

You can get a fuller picture in the book on Gnosis by Leisegang, for example.15

There you will find many traces of these unique spiritual movements.

I remind you again of Demeter and the Cabiri which I talked about after the dreams last year.16

Christian ity arose out of these movements.

In the West, we like to give the impression that Christianity fell straight from the sky with no prior
history.

That is inaccurate, historically.

The main contents of Christianity, which is rich in philosophical thought, were actually already present in this extraordinarily broad and to an extent very conscious constellation characterized on the one hand by Gnosticism and on the other hand by Neoplatonic philosophy.

That in turn goes back to Pythagoras, Plato, and so forth.

From this specific syncretism, other special spiritual movements within

Judaism also arose, but which then dis appeared without trace due to dogmatic17 rabbinic attitudes.

The only remaining trace is the Kabbalah (Hebrew for “tradition” or “transmission”), a Gnosis that has survived to
the pre sent day.18

Also the group known as the Sabians in the East.

They are the Mandaeans in Basra and Kut al- Amara in Mesopotamia.19

Also called the Christians of Saint John, they still exist today— Gnosticism lives on there.20 There were also still Neoplatonic sects active in Baghdad until 1050, which were wiped out by Islamic persecution.21

In the West, little has remained, and only in secrecy.Most of it became incorporated into Christianity.

It should therefore not surprise us that Christianity soon resumed those attempts that we encountered in the mystery
cults, namely attempts at psychic transformation.

This was particularly evident in the monasteries.

The monasteries themselves, which were supposedly established on biblical authority, actually existed before Christ.

We know that from Philo of Alexandria’s descriptive tract De vita contemplativa.22 In this he describes monastic communities which were wrongly assumed to be Christian by the old church, but which were actually Gnostic.

However, they were precursors of the early Christian monasteries in Egypt.

There in Alexandria we also 0nd the 0rst eremitic monastic communities, where the monks were able to devote themselves
to their spiritual practice undisturbed.

The monasteries were founded solely for this purpose.

These endeavors fundamentally to alter the human soul were pursued in monasteries before any kind of systematic pro cesses or methods had been established.

There are numerous examples of this. In the Middle Ages, a great number of books and tracts were produced containing
instructions for prayer or meditation which had by then become more methodical.23

One example is the Goldene Büchlein by Petrus of Alcántara. 24 Thomas à Kempis, who died in 1471, wrote The Imitation of Christ.25

From more recent times, there is a very in ter est ing spiritual work by Madame Guyon, Moyen court et très- facile de faire oraison que tous peuvent pratiquer.

She was a French mystic whose famous confessor was Abbé Fénelon.26 All these prayer instructions (orationes) are used
for27 meditation.

They usually contain a description and analy sis of the experiences that the person performing these exercises has had.

Experiences of the spiritual life are examined, then strung together and arranged in stages corresponding to the ancient mysteries, in which there is also a ladder of progression. Jacob's ladder,28 of the Old Testament, was often used to symbolize this climbing in stages up to the unio mystica with God.

Goldene Büchlein über die Betrachtung und das innerliche Gebet (1900), which was an impor tant inspiration for other mystics such as Peter's spiritual heir Teresa of Ávila (1515–82). 25

Thomas à Kempis (ca. 1380–1471), the best known member of the Brethren of the Common Life, a pietist Roman Catholic community founded by Gérard (de) Groote (1340–84) (see n. 116).

Their simple way of living revolved around prayer and meditation, and is known as the devotio moderna.

The Imitation of Christ consists of short texts with instructions for how to conduct a spiritual inner life following the example of Jesus Christ.

Over the centuries, the book has maintained its popularity and has become one of the most successful books in Christianity.

The book plays a prominent role in the chapter "Divine Folly" of Jung's Liber Novus, where its mediating truth is opposed to that of Nietzsche's philosophy, and where Jung re4ects upon the imitation of Christ: "If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Initially, I wanted to emulate and imitate Christ by living my life, while observing his precepts. A voice in me protested against this and wanted to remind me that my time also had its prophets who strug gle against the yoke with which the past burdens us" (Jung, 2009, p. &332).

26 Jeanne- Marie Bouvier de La Motte Guyon, Madame du Chesnoy (1648–1717), was a French mystic and author who was at the heart of the seventeenth- century controversy regarding quietism, which was declared as heretical by the papal bull Coelestis pastor. Although Guyon repeatedly retracted the propositions brought forward in her writings she was arrested in 1695 and not released until 1703. Her main work is Moyen court et trèsfacile de faire oraison (A short and easy method of prayer) written in 1685 (Guyon, 2007 [1685]). One of her disciples and defenders was François de Salignac de la Mothe- Fénelon (1651–1715), better known as François Fénelon, who met Madame Guyon for the 0rst time in 1688. Fénelon was made archbishop of Cambrai in 1696 and royal tutor, a position he lost due to his role in the quietist controversy.

These books, which deal with a kind of speci0c mystical union with God, were like manuals for monks who wanted to undertake the exercises.

They not only give formal instructions about the time, place, manner, and method, but also about the content and material on which one should meditate.

Thus in the Middle Ages a host of such religious meditation systems was created. The writings of the Victorines are good examples of this type of lit er a ture— Hugh of Saint Victor (1096–1141), for instance, wrote an in ter est ing dialogue between the human being and the soul.29

That is a typical Western meditation. Meditation was understood as an inner conversation between a person and their soul, with their good angel, or even with God.

Ignatius also took up this approach in his exercises, in which an exercise often culminates in a colloquy— a discussion with one of the divine 0gures.

So it’s a prototype of this meditation. Hugh of Saint Victor gives us a good example of it.

This inner debate, an inner conversation with oneself, is something that is very dif fer ent from the approach in the East.

With us it is all much more personalistic.

In the thirteenth century, after the Victorines, this system of meditation was developed further.

The term “spiritual exercise” appears: the exercitium.

At the same time the forms become somewhat more precise.

During the fourteenth century, actual manuals or handbooks are produced with instructions of how to perform such exercises.30

The purpose of all these exercises is the development in stages of the human consciousness, leading to a state of supposed perfection in which the experience of the unio mystica,

the union with God, takes place.

Originally there were usually three of these stages, but gradually the number of stages increased.

There are even some tracts with up to forty stages. German medieval lit er a ture

in particular excelled in expanding the methodical steps to such a degree that consciousness could be transcended.31

At the end of the fourteenth century, during a time when the moral and intellectual decline of monasteries was becoming noticeable, a kind
of spiritual reformation movement occurred. This movement began in Holland, with Gérard de Groote (1340–84) and his followers.32

They formed a group called the “Brethren of the Common Life.”

They followed the devotio moderna and were also called the Devoti.

They dedicated themselves to pursuing a deep inner piety, an approach which had a great in4uence both on Catholicism and, later, on Protestantism.

The Devoti produced some notable texts about such spiritual exercises.

If you read The Imitation of Christ by Thomas à Kempis you will 0nd a good example of the Devoti.

They are evocative and exquisite religious meditations.

This Devoti movement developed particularly during the 0fteenth century.

It became perhaps the most prestigious and popu lar spiritual movement of its time.

Many outstanding characters belonged to the movement. The work they did was quite considerable.

They took on a fundamental reform of the monasteries, which at that time had fallen into disrepute; in partic
u lar Johannes Busch (1399–1479)33 in Germany, Johannes Mauburnus (1460–1501)34 in France, and Ludovico Barbo (1381–1443) in Italy, whom I mention because he was the one who 0 nally brought these meditation
methods and the spiritual writings to Spain.

It is thanks to Barbo that Ignatius became at all familiar with this meditation movement.

Barbo undertook, with great success, the reform of the Benedictine monasteries in Italy.

He also wrote a text which he specifically referred to as a “modus meditandi et orandi.”35

36 These successes in cloister meditation became well known all over, and even reached as far as Spain, which at that time was rather distant from [the rest of] Eu rope. In 1442,

Barbo and a few other monks came to the monastery at Monserrat near Barcelona.37

This cloister is now famous on account of the time Ignatius spent there. Barbo initially led a thorough reform of the monastery, but after his death it quickly declined again.

Later came another reformer, also from the devotio moderna movement. He was the abbot Cisneros (ca. 1455–1510), the teacher of Ignatius.38

He once again implemented the devotio moderna very thoroughly, having brought much of the Devoti lit er a ture with him from France.

I will mention here two titles: Libellus de spiritualibus ascensionibus (Little book about spiritual ascent),39 and another by Mauburnus (whom I already mentioned), Rosetum exercitiorum spiritualium et sacrarum meditationum.40

This is the 0rst time we come across the expression “exercitium” [in the devotional lit er a ture].

Ignatius learned about the Devoti movement at the monastery in Montserrat from a book written by Cisneros himself, Ejercitatorio de la vida spiritual:41 that is, exercise or drill rules.

It fits in with our Western penchant for drills, military exercises, and so on.

Abbot Cisneros, a great lover of order, had written the booklet for the pious pilgrims who came to the Montserrat— pilgrims whose conduct was apparently rather undisciplined and who needed to be brought into line by structured exercises.

The booklet itself is a compilation of vari ous methods combined into a meditation sequence. It is taken from the writings of the Devoti.

One new aspect of it, connected to its military character, was that the meditation sequence was intended to be followed for period of thirty days.

There was a daily spiritual task and the tasks had to be completed in thirty days, like in basic army training.

The idea of retreats had already existed in antiquity.

The word “retreat” was now used to describe a monk withdrawing to a hermitage near the monastery where he would not be disturbed even by the other brothers.

The book set out a methodical pro cess and precise regulations for such a retreat.

So, when Ignatius, about whom we will hear more later, traveled to Manresa and stayed

in the monastery, he came
across this little book, these exercise rules for spiritual life, and it pleased him—he being a military of0cer to the core— inordinately, even though it was more dif0cult than anything he had ever encountered.

I would like to give you a small example of what these exercise rules were like.

The whole thing was split into four weeks. The exercises had three distinct parts:

1. Via purgativa, that is, the path of puri0cation; 2. Via illuminativa, that is, the path of enlightenment;
2. Via unitativa, that is, the path of union with God.

The fourth week was then spent contemplating the Lord's life and suffering. Essentially, that was supposed to support these three paths.

So you see, even the order of thoughts is completely technical.

The idea that they took from the Devoti and from even older spiritual exercises was that of the unio mystica with God. It had to be achieved, come hell or high water,42 and via the technically correct routes, by a supreme effort of will.

That is typical of the West— you don't 0nd it in the East. I will say some more about the three stages later.

They 0nd equivalence in occult philosophy, which was around at the same time as these exercises.

The exercises represent the openly recognized, above- ground spiritual ndeavors, all of which are characterized by enormous intellectual efforts of will.

Concurrently there was also hermetic philosophy, which however was not recognized openly, in par tic u lar not as being a valid spiritual xercise.

But the spiritual idea is exactly the same. However, one cannot say that the idea came from here—it is actually much older.

All three stages correspond to a hermetic concept.

Here are some indications of how these exercises would be carried out:43

First week: Via purgativa

Monday: Begins with contemplating one's own sins and sin in general;
Tuesday: Contemplation of death, including one's own;

Wednesday: Hell and “I am hell”;
Thursday: The Last Judgment;
Friday: The Passion of Christ;
Saturday: The sorrows of Mary;
Sunday: The glory of heaven, but with the thought that I, black, corrupt animal, can see the glory of God and perceive the difference.

Second week: Via illuminativa

Monday: Contemplation of God’s bene0cence, speci0cally of the creation of existence;
Tuesday: The blessing of God’s forgiveness; that we might hope for God’s grace;

Wednesday: The blessing of being called to be a child of God; the dea of the electio;
Thursday: The justi0cation before God;
Friday: Par tic u lar gifts received by the grace of God;
Saturday: The guidance of God under which we stand.44

Those are the individual parts of the illuminatio. Here, technical methods are used as a substitute for the actual experience:

I imagine that I have a positive relationship to the creation, that I am happy to be alive, that I &feel God’s grace and feel myself called as a chosen one to lead a meaningful life, that I am justi0ed in what I am, that I have a par ticular gift given to me by God, and that I moreover do not walk in darkness but am guided by the hand of God.

That is the experience of the illuminatio. It is achieved here by these exercise techniques.

Then comes the third week, that of the via unitativa. The whole week is spent exclusively in contemplation of God.

Third week: Via unitativa

Monday: God as source and beginning of all things created;
Tuesday: God as the beauty of the universe; the Catholic church largely takes the standpoint that God can be seen through his revelation in nature;
Wednesday: God as the crowning glory;
Thursday: God from the perspective of the love of God, that He is all love; sub specie amoris;
Friday: God as the rule and law of all things, as the source of all laws and princi ples; Saturday: God as the guide of the universe, the most tranquil guide;
Sunday: God as the most bountiful giver, as the one who gives every thing.

This, therefore, is the technically correct substitute for the unio mystica which assumes that the mystical experience will be granted to one who meditates properly.

Through these exercises, the mystical union is supposed to be achieved in a period of four weeks, in the same way that
Buddhahood descends on the practicing yogi.

And there are also the hermetic parallels.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Jung-Ignatius-Loyolas-Spiritual-Exercises/dp/0691244162/ref=sr_1_1?crid=AL4I45BJ5DFK&keywords=carl+jung+spiritual+exercises+of+ignatius&q

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The Spiritual Exercises of Ignatius Loyola - Lecture 9 [23 June 1939] (2023-02-09 04:59)

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[1]Carl Jung Depth Psychology Facebook Group

Lecture 9 23 June 1939

We will now return to our actual topic.

I must give you some literature about the Ignatian exercises.

There is a slim, highly recommended book by Philipp Funk which came out in 1913 and is available in the Zentralbibliothek [Zurich central library]: Ignatius von Loyola.48

In preparation for these talks on the Ignatian exercises, I used a Latin praxis: the Praxis exercitiorum spiritualium by the Spanish Jesuit Sebastián Izquierdo, from 1695.49

It is a very good commentary on the Ignatian practices.

There's a huge amount of lit er a ture about Ignatius and his exercises written by the Jesuits themselves, as well as by other Catholic scholars.

Many Protestants have also written about them. But it's pointless for me to swamp you with literature.

Regarding the earlier meditations, I mentioned the Victorines, the writings of Hugh of Saint Victor.

You can also get a good impression of the devotio moderna from the little prayer book by Thomas à Kempis, who
died at the end of the fifteenth century.

A prayer book which is universal: The Imitation of Christ.50 It's a very nice medieval prayer book, which gives chapter- by- chapter meditations.

A lot of it was carried over into Protestantism.

In the Brethren's Congregation of Herrnhut there are daily meditation prompts, called watchwords.

They used to issue a little book every year with these meditation guides.51

The brethren received a quotation, a watchword, on which they would meditate.

These sorts of things are still flourishing today.

Last time I mentioned Cisneros's meditation series to you:

1. Via purgativa— Purification
2. Via illuminativa— Enlightenment
3. Via unitativa— Union, uni-cation

This is a very typical series of stages which also underpins alchemical and hermetic meditations— although these are performed with chemical substances and not the prayer book.

It is a very interesting comparison, because these things were amalgamated into the rituals of the Catholic church, specifically in the Mass.

There is a characteristic counterpart of the via purgativa in alchemy.52

One only has to think of the subjects of the first week of purification: sin, death, hell, the Last Judgment, the Passion of Christ, the sorrows of Mary; and, finnally, eternal glory—to provide a contrast to the impression of darkness and of suffering.

It corresponds to the alchemical state of purgatory, hell, Hades; tenebrositas,53 darkness, or nigredo, blackness;
melancholia; torture. In this state, suffering and darkness prevail.

It also involves a kind of death.

It is the dead, unawakened state in which the mystics' little spark of the soul (the scintilla) is imprisoned in the darkness,
in a dark state of suffering.

Getting through this stage involves much effort and pain, and culminates in the ablutio, that is, the ablution or washing clean.

This then leads into the next state, the illuminatio, specifically the stage called the albedo, that is, the whitening, the whiteness.54

This is compared in alchemy to the rising of the sun, early morning before dawn, the first light before the sun comes up.

This is the moment when the blackness of sin is washed away, when the new light comes.

It is also referred to as the descensus animae, the moment when the soul, which in this state was separated from the body (having first been hidden in the darkness of the body), descends.

The body is washed and the whiteness enters it. Then the soul reenters the body.

That is the second week in the meditation series.

Here, the beneficence of creation (washing), God's forgiveness (descent), the calling (ensoulment), the justification (purification), then the gifts received by the grace of God, and finally God's guidance are meditated on.

All this belongs to the whitening, the blessing of the reanimation (revividatio), but where one last thing is still missing: because now we have the dark, sinful state, and an enlightenment, a lightness, but this process has not actually generated
a new quality yet—it is merely that the necessary insight into one's own sinfulness has been gained, but there is not yet a new way of being, no reconciliation, no union.

That is why it is followed by the via unitativa, that is, the path of union, the unio mys-

tica.55

It is the creation of a being that is free of all stains of the sins of the past.56

This happens through the union in alchemy, the conjunctio, where two separate and different qualities are combined so
that a complete, incorruptible creature comes about.

In this via unitativa, the time is exclusively given over to meditating on the Godhead in all its aspects: as the creative source, as the beauty of the world, as the power and glory of the earth, then the aspect of love, of the law, the highest guide of the world and the giver of all goods and gifts.

This meditation on the Godhead in its various aspects is the unio, the unification, the becomingone.

Because as a human one always remains imperfect. Man is transferred
into the Godhead in a way.

That is the eternal spotless and incorruptible state.

In alchemy, the conjunctio is de-ned as a union of a (this time alive)
body which is corpus, and anima (soul).

But it still lacks the spirit; that is still to come.

And the spirit joins when the union of a masculine and a feminine principle takes place.

That is exactly what we have seen in Eastern philosophy.

Purusha and prakriti always have to be reunified again and again, because they keep getting separated by the sattvam.57

But in the conscious mind— cittam58— which separates and perceives the differences, we become aware, obtain the knowledge, that this and that is like that or like this.

Our conscious minds continually split things, so that purusha and prakriti are separated.

A curious psychological phenomenon occurs, which must be compensated for. We don’t need to go into that
further now.

In any case, in alchemy the conjunctio is the union of a female and a male princi ple, the spiritual and the material, as a result of which the perfect body arises, the corpus glori!cationis of the Last Judgment, where we will all be resurrected with an immortal body.59

The subtle body.60

The lapis philosophorum is therefore also called the lapis aetherius and invisibilis (stone of invisibility).

And the alchemists call this body which emerges from the conjunctio the deus terrestris, the earthly God, God of the earth.

Now, the alchemists themselves draw an analogy between the lapis and Christ.

That is very signi-cant in alchemical philosophy, and led to the representation of the al-chemical pro cess as missa, as the Mass.

I have brought a picture to show you how the alchemical pro cess is depicted as a Mass [Fig. &1]. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 16-20

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The Spiritual Exercises of Ignatius Loyola: Lecture 10 [30 June 1939]

(2023-02-10 04:39)

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Lecture 10 30 June 1939

asked whether there is a written summary of my ideas about yoga philosophy.

Regrettably, there is currently no such publication.

I have only published one small thing about yoga: an examination and comparison of the Eastern attitude toward yoga and the Western psychological prob lem.

This essay was published in an Indian journal in English: Prabuddha Bharata, that is, “Awakened India.”64

It is a modern philosophy journal devoted to yoga philosophy.

I can’t remember what year it was, but if you are interested, I can write and let you know.

About the texts which I discussed with you, however, I have not published anything.

Last time we -nished with an exposition of the alchemical parallels to this meditation series. I will remind you again brie.y of the sequence:

via purgativa;
via illuminativa;
via unitativa.

I compared the first two with the typical stages of the hermetic and alchemical process, and we got as far as the third phase, the via unitativa.

I told you that the corresponding alchemical stage was called the conjunctio, the union of the spirit with the body.

It is usually depicted in the form of the union of sun and moon, sometimes also of gold and silver: that is, precious metals.

I also mentioned that this typical unio of the alchemists is comparable with the purification rites of the Mass.

We will examine this further today. You know that hermetic philosophy, that curious medieval philosophy, was concurrent with the meditations of the Devoti.

The body they sought was supposed to be produced by the mystical pro cess which could only succeed by the grace of God, meaning the body became an analogy to Christ, which seems a gross absurdity to us today.

But in the Middle Ages it was not absurd. It was not necessary to keep seeking an ultimate metaphysical truth.

It was already there. Every thing was completely certain.

That God had created the world in seven days, and that the son of God had been born and God had become man— these were the ultimate truths beyond which there was nothing.

As a result, the relationship of the chemical body could not be understood any other way than in the light of this
metaphysics.

If, therefore, a healing body was supposed to be found, it could not happen in any way other than through the grace of God, who had demonstrated this miraculous incarnation through his son.

As a result, they attempted to frame the alchemical pro cess according to the Christian dogmatic sequence of images: conception, birth, suffering and death of the Lord.

This was imagined in material terms, and thus tried to effect the chemical transformation through material substances.

That is why another name for this miraculous body, this lapis philosophorum, was the salvator, the savior—as a way of characterizing it as the physical savior in contrast to the spiritual one which was Christ.

In the Middle Ages, Christ was by no means a historical figure, but rather a presence, as he still is today in the Catholic rites whereby the life and death of the Lord still take place in the Mass.

In the Middle Ages, God was pre sent everywhere, including in chemistry, and his presence was assumed to be in all things.

The stone was also referred to as the pelicanus noster.65 The pelican feeds its young with its own blood.

There are depictions of it piercing its breast with its beak in order to feed its young, in the same way as the Lord died for us and miraculously nourishes us with his blood.

Because he is the bread and the wine.66

Thus the lapis was also called the cibusimmortalis,67 medicina catholica,68 panacea, aurum potabile,69 or sanguis
spiritualis.70

One could assume that this particular development of the concept in hermetic philosophy clearly stems from the Church tradition. It was doubtless in.uenced by it.

At that time there were also well- known alchemists within the Church, such as Albertus Magnus,71 who took a close interest in these things.

Certain treatises have also been ascribed to others, but it is all rather doubtful.

But what is certain is that the language of the Church fathers plays a signi-cant role in the whole symbolism of hermetic philosophy.

That would all be well and good were it not for the fact that these alchemical ideas began at the same time as the origins of Christianity.

Many of these ideas are even found in pre-Christian times, particularly in China.

In this regard, there can be no possible doubt that the miraculous baptismal water in the Church is already anticipated in treatises from the first century AD. And they go back to pre-Christian sources.

Back then a rich body of lit er a ture was already available, of which only a few excerpts remain, popping up as quotations.

So we have here a case of ancient natural philosophy apparently exerting an in.uence on the beginnings of Christianity.

In the Mass, we find precisely these symbols of union, this unio, specifically in the Roman Catholic Mass with the act of breaking the Host: the bread is broken in half and the lower part of the left half is broken off again and mixed with the wine.

That is the breaking of the body of Christ. Part of this body is mixed with the blood, that is, the wine.

Wine is spiritus in both senses of the word, and thus body and spirit are reuniied.

The relevant part of the Mass goes (translated from the Latin), “May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ avail us who receive it until life everlasting.”73

It is therefore the cibus immortalis, the immortal food. Even medieval philosophers interpreted it like this: that the mixtio was a symbol of unity, of the restoration of the living Christ.

That, then, is the moment in the Mass when the Lord rises again, and moreover vere realiter substaniarum, that is, truly in
real ity and substance, which is construed as a resurrection.

It is referred to directly as such.

In the Byzantine Mass of the Greek Orthodox Church, the breaking is done in an even more in ter est ing way.

There is still the Host, or a round piece of bread. But very often there is no Host, but behind the altar and the iconostasis (picture wall), on the prothesis (a table or a kind of sideboard) lies a loaf of bread.

And there a priest carries out the supposed slaughter of Christ (mactatio Christi) by piercing the loaf with the silver
spear in the same way that Christ was stabbed in the side by the soldier.

In that way the priest makes sure that Christ is really dead. the actual transubstantiation takes place.74

The Host bread is then divided not into two, but into four parts.

These four parts are laid on the paten, a small silver plate. Arranged as follows [Fig. &2]: 73

That is the establishment of the quaternity. They are four individually existing pieces.

It corresponds exactly to the quartering into the four elements in alchemy.

Then they are put together again with the wine, as a result of which Christ is resurrected: the joining together of the separated.

These ritual activities in the Mass correspond precisely to the alchemical processes which, in their late medieval form, were naturally greatly in.uencedby the Mass.

Many objections were raised by Protestants about the validity of the Mass. According to the Gospels, it was not warranted.

But the ideas that were represented in the rituals of the Mass actually already appear in the Pauline epistles, which are known to be older than the Gospels.

Thus, in the Epistle to the Ephesians, we find a passage which contains notions that correspond exactly to our meditation series:

And you hath he quickened, who were dead in trespasses and sins;/ Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience[.]75

That is the Gnostic notion of the lord of the world. It is presumably the actual Dêmiourgos76 of the Gnostic systems, who in his vanity imagined he had created a world, and one day, when he had had enough of admiring his work, looked up and discovered a light above him that he had not created.

And he traveled until he reached the light, which was always so far above him.

And then he came to another world, and it suddenly dawned on him that worlds and worlds existed and had existed alongside the one he had created.

This is a Gnostic myth and it is a psychological experience. He had to apprehend that he was only a lesser God.

The religious communities of the time interpreted it as the Jewish God and even then made antisemitic corrections to the Old Testament.

Then it continues,

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others./ But God, who is rich in mercy, for his great love wherewith he loved us,/ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)77

Then a part about the Jews, who at least had a promise of the covenant with God, while the heathens had been without God.78

It goes on,

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;/ Having abolished in his .esh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;/ And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby[.]79

The reconciliation of both parts in one body, with God through the cross.

These are ideas that were pre sent before any ritual was formed, and that certainly very much concerned the spirit of the early Christians, as such ideas were then incorporated into the Mass.

Another such idea:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the house hold of God;/ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;/ In whom all the building fitly framed together groweth unto an holy temple in the Lord:/ In whom ye also are builded together for an habitation of God through the Spirit.80

These ideas of spiritual temple- building continued to have a huge effect later.

The last remains of it are the Freemasons, the final remnants of that philosophical secret sect of the Rosicrucians, who stemmed from the alchemists.

They, therefore, are the last of the alchemists.

Unfortunately, the Freemasons today no longer pay attention to their history, but focus instead on other things.

The development of the soul as a kind of temple-building is seen in the Eastern series of symbols in which the monastery (vihâra) is built81, the building of a real temple where the highest

Buddha is then enthroned.82

These are perfectly parallel notions, namely the idea of the union of the two: of the one who was held in a certain way in the spiritual life by the covenant of God (by the messianic promise) with the one who was dead; that is, the union of the spiritual and unspiritual, which was then accomplished later in the ritual act.

According to Paul's view, Christ himself united the dead and the spiritual and is therefore the savior from the law of death, because he united the opposites, and precisely because of that, he himself is freed from the law of death.

I would also like to give you a small example of the way in which these meditations of Cisneros were formulated.83

It will serve as an example of these meditation texts which abounded in the Middle Ages.

So here is a text in which you can see how dif fer ent the people in the Middle Ages were (and we still are today) from their Eastern counter parts.

As an example of his form of meditation we will choose the observations of the first week on "sin." Cisneros says,

And then, withdrawing within thine own spirit, look on thyself as a guilty man; and standing before thy God with great fear, as before a severe Judge about to condemn thee, thou must exactly recall to mind and deeply consider how much God is offended by every sin.

Thus, in order to pierce and rouse thyself to devotion [. . .] let thy heart at the beginning of thy prayer be wounded by the thought of thy sins; and thus, sharply reproaching thyself under the pricking of these thorns, say to thyself as follows, "O my soul, bethink thyself now most carefully, and strive with all thy might to feel how much even one sin is displeasing to God. See how pride cast down Lucifer from Heaven, disobedience drove Adam out of Paradise; Sodom and Gomorrah were burnt for luxury, and the whole world perished by the Flood."

Think how the Son of God, thy redeemer, underwent for sin a most bitter death that sin might not be unpunished, and God's justice might be duly satisfied. [. . .] Turn over likewise in thy mind the sins thou didst commit before thy conversion; how manifold they were [. . .] and indeed they were so many that thou canst not reckon up their number. [. . .] See how weighty they are, since thou hast offended God and cruci-ed Christ afresh by them [. . .]; how little thou hast done to make amends for thy sins; how little thou hast grieved for them [. . .]. Where therefore thou, being a sinner, and above all if thou art a beginner, dost feel the arrows of fear in thy heart, and thy soul -lled with grief, not through the fear of the Hell thou hast deserved, but because thou hast wronged thy most loving God, bow down thy soul, rest thy head on thy hands, thinking thyself unworthy to look up to Heaven, and, turning thy heart towards thy God, say, with bitter sorrow, "O most loving Father, I am the prodigal son who committed all these crimes against Thy boundless Majesty and I have been so thankless to Thee. [. . .]"

When, therefore, thy soul hath been after this manner tried in the first part of the way of purity, and is full of bitterness and grief at the painful thought of her sins, let her pass on to the second step, that is to say, to compunction [. . .].

And when thou hast after this manner humbled thyself with shame and compunction of heart, say this prayer:

"O Lord Jesus Christ, my God, I am that unhappy man, of all sinners the vilest and most

wretched, who hath done so many and such great crimes against Thy boundless Majesty, that I am not able to number them; for they are even above the sands of the sea, the number whereof no man can tell."

And when thou hast prayed thus, or in any other wise, as thy devotion or the sorrowing of thy heart shall move thee to do, try with all thy strength to bring forth sighs and groans from thy inmost heart [. . .].

Now when thou hast schooled thyself well in compunction of heart, despair not of God's mercy, but rouse thyself to hope, which lifting up of thy heart is the next part of thy work. With great confi-dence, I say, lift up thy head, which hitherto thou hadst held on thy knees; and rest a little while, recall thy thoughts, and with sweetness of soul lift thyself up to praise the Lord, imploring His mercy, considering His greatness and nobleness, pronouncing at the same time these ive words, which will kindle great devotion within thee: "Good, beautiful, sweet, merciful Lord."84

In addition, he gives detailed instructions that one should make the sign of the cross ev-ery eve ning while standing or kneeling, appeal to the Holy Ghost, and do meditation exercises on the sins of the day.

This examination of one's conscience must be short and succinct. Much store is set by discipline here.

These guidelines give you an approximate image of the spirit in which the meditations were carried out.

If you now think back to the Eastern texts you have heard about, you will surely be struck by the enormous difference.

We may well say: yes, but that is the Middle Ages. It was another era.

But this spirit still exists, even if not in the same form.

How do you think we would react if we encountered a Sanskrit text with such things in it?

This pious fury at one's own sinfulness, the abasement before God, this contrition.

We would think a lot more critically, we would say,

"Yes, these Indian people are terribly arrogant, incredibly proud, real barbarians who need to beat themselves up so that they can function."

Of course, we do not say that about ourselves. But it is so. You cannot imagine how the European appears from outside.

I was interested in doing that once. It was one of the main reasons I wanted to travel.

After the world war, my first concern was to go somewhere where there were no White

people, in order to properly see the European to a certain degree.

It is impossible to see it at home. In the oases of North Africa I caught a glimpse.85

Then later with the Pueblo Indians I saw how the Europeans actually appear to others.86

They are birds of prey, pirates, brigands; that's why there are such difficulties. We always want to rob and steal.

We are seeing it again today.

Of course, the people who have already stolen enough are very satisfied.

The others, who have not yet stolen enough, they are the bad ones.

That is why we deserve such admonishments and moralizing discipline. It fits perfectly for the West. That's how we are.

We cannot take credit for our morality at all. Heaven knows we need it!

Anyone who gets so worked up talking about morality is always suspected of needing it.

Ignatius had come across these meditations. He went to Montserrat, where Cisneros's successor was already installed.

There at Montserrat, Ignatius did a general confession. I'll give you his brief biography:87

His name was Don Íñigo López de Recalde, he lived from 1491 to 1556, died in Rome, and was a Spanish nobleman. He was an army officer, a real soldier who had defended the fortress of Pamplona in the campaign against the French in 1521.88

After being hit in the leg by a cannonball, the wound healed badly and he was bedridden for a time. Unable to wield the sword, he was given something to read.

The then soldier was generally not much of a reader, but he was interested in what he had been given—it was a life of Jesus,89 and a legend of the saints.90

He immersed himself in these books and the ideas took hold of him.

Because he could no longer fight with the sword, his warrior instinct turned itself against his sins, against the enemy within, against his own failings.

The first thing which caused him con.ict, therefore, was his worldliness. It concerned being a knight.

He had promised a lady he would wear her glove, in true knightly fashion.

It caused him a terrible con.ict. He had devoted his ser vices as a knight to her.

But here was God demanding his service. He then found the solution: constructing a spiritual knighthood.

He performed a general confession in the monastery at Montserrat.

Then he went to the Dominican cloister in Manresa, Catalonia, and subjected himself to strict exercises and acts of penance.

He had very in ter est ing visions while he was there.

It is extraordinarily in teresting, from a psychological point of view, to look in detail at such visions with a modern academic approach.

I did this once with our national holy figure Nicholas of Flüe.

The only reason he was not canonized was because it was not pos si ble to get enough money together.

Other wise he would have become a real saint.

You can read more about that in a piece I wrote for the Neue Schweizer Rundschau.91

I will quote these visions from Ignatius's biography, which he dictated himself when he was very old to his pupil Gonçalves da Câmara:92

While he was in the alms house something happened to him, many times: in full day-light he would see clearly something in the air alongside him, which would give him much consolation, because it was very beautiful, enormously so.

He couldn't properly make out what it was an image of, but somehow it seemed to him that it had the shape of a serpent, and it had many things which shone like eyes, though they weren't eyes.

He used to take much delight in and be consoled by seeing this thing, and the more times he saw it, the more his consolation would increase.

And when that thing would disappear from his sight he would feel sad about it.93

Here there is not yet an interpretation, only a light attempt at interpretation.

He would actually have preferred this vision to have a different form.

He had expected some kind of human -gure such as Christ or Mary. But unfortunately it was a serpent.

The serpent as a vision figure is not supported at all in Christian dogma.

The only interpretation would be the serpent from paradise, but that is known to be the

devil, the tempter, and is therefore ruled out.

The second serpent that could be considered is the serpent made by Moses in the desert, which he set upon a pole to get
rid of the plague of serpents.94

That corresponds with what Christ later said: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”95

That is the image of the serpent twined around the cross. This symbol also occurs in alchemy.

But apparently Ignatius did not know this fact, other wise he would have immediately interpreted it as being Christ.

But he was in the dark about that.

But regarding the serpent as Christ, nowhere does it say that it was made of eyes.

That is something distinctly new, something individual.

Now, in the Middle Ages it was generally the case that people, including the blessed Brother Klaus, who had a unique vision, very individual, would reframe it until it fitted into Christian dogma. It was no longer about the actual idea, but what could be valid in the Christian dogmatics.

We would say, “What did you see?” He would answer, “A snake with glowing eyes.”

And we would answer, “That is what you saw. You can never prove that it is Christian.

You only saw this image. It is something unique and individual.”

But eye-serpents like that are by no means rare. I have come across similar images quite often.

It is a basic symbol for the lower part of the nervous
system.

It encompasses the whole of the spinal cord and represents the lower center of the brain.

It is the sphere of the instincts, the roots, from which the whole psychic life comes.

That’s why in Indian philosophy it is a healing serpent.96

When this serpent appears to us it means “I am re united with my instincts.”

That is why the God of physicians, Asclepius, has a serpent.97

Because it all depends on reuniting the sick person with their own roots. Life will always cut us off from our roots.

That is the danger of living solely in the conscious mind.

One of the aims of the art of medicine, therefore, is to restore man to his own constitution in order for him to function according to his original foundations; to react, to live, in accordance with his own rules of life.

Ignatius had been doing penance, his health had suffered, and then this healing serpent appeared to him.

In the ancient world, it might have been interpreted as the giant serpent that was brought from Epidaurus to Rome in order to rid Rome of an epidemic.

The serpent is the symbol both of venom and of healing. But Ignatius wasn't able to make that interpretation.

Another vision:

He used to have great devotion to the Most Holy Trinity, and so used to pray each day to the three persons separately.

And as he was also praying to the Most Holy Trinity as such, a thought used to occur to him: how was he making four prayers to the Trinity?

But this thought troubled him little or not at all, as something of little importance[.]98

A faint doubt arises here: after all, it ought to have troubled him. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 21-33

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 11 [7 July 1939] (2023-02-11 03:22)

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[1]Carl Jung Depth Psychology Facebook Group

Lecture 11 17 July 1939

I have been. asked how one can best get hold of my article “Yoga and the West”,100 which I published in the journal Prabuddha Bharata.

For that I refer you to Watkins publishing house in London.101

The Essays in Zen Buddhism by Suzuki are going to be published in Germany.102

The German translation is not out yet. It’s difficult to predict these days— because there are decidedly higher powers in the world which even prevent publications, we cannot say exactly when it will come out.

In the last session, I mentioned the visions of the blessed Brother Klaus.

There is an original publication about them by Father Alban Stöckli of Einsiedeln, which was published in Lucerne: Die Visionen des seligen Bruder Klaus [The visions of the Blessed

Brother Klaus].103

You may remember that I mentioned Nicholas of Flüe because he also had visions like Ignatius, and also interpreted his visions in this way: that is, according to dogmatic principles.

Last time we ended with a discussion of the Ignatian visions.

And, one day, while praying the office of Our Lady on the steps of the abovementioned monastery, his understanding began to be raised up, in that he was seeing the Most Holy Trinity in the form of three keys on a keyboard[.]104

These three keys on a keyboard he interpreted as the Holy Trinity.

His biography refers to himself in the third person, because he dictated it.

There it says, and this with so many tears and so many sobs that he could not control himself.

And on walking that morning in a procession which was leaving from there, at no point could he restrain his tears until
the mealtime, nor after the meal could he stop talking, only about the Most Holy Trinity, and this with many comparisons, a great variety of them, as well as much relish and consolation, in such a way that the impression has remained with him for the whole of his life, and he feels great devotion when praying to the Most Holy Trinity.105

He translated this vision of the three piano keys directly into the Trinity in the dogmatic sense.

Of course, to us such an interpretation seems extraordinarily arbitrary.

If, however, we adopt the mindset of someone like Ignatius and of that time, the Trinity association is of course the first to
come to mind.

If he saw something with three parts, it naturally referred to the Trinity.

Anyone at that time who saw a vision with any kind of division into three would come to this conclusion, never mind a theologian who writes about the Trinity.

Another episode reported in his biography is the following: Similarly, while being in that town in the church of the said monastery, and hearing mass one day, as the body of the Lord was being raised, he saw with his interior eyes some things like white rays which were coming from above.

And although after so long a time he cannot properly explain this, still what he saw clearly with his understanding was [. . .] how Jesus Christ Our Lord was pre sent in that most holy sacrament.106

What he actually saw was a bright white light coming down from above.

He interpreted it as the presence of Christ in the sacrament of the altar, thus in the Host.

This was one of the prob lems that preoccupied people throughout the Middle Ages—to what extent Christ could transubstantiate in the Host vere, realiter et substantialiter.107

Again, Ignatius simply interpreted this vision to fit the dogmatic idea.

Often, and for a long time, as he was in prayer, he used to see with his interior eyes the humanity of Christ[.]108

Another impor tant question in the Middle Ages was what Christ's body actually consisted of.

After all, it was the abode of God and could not possibly have all the failings of a human body.

The dogmatic formula is of course, "true God and man."109

So one had to believe that Christ's body was also a human body. But that gave rise to all sorts of doubts which,
combined with reason, made it very difficult to apply the dogma.

No wonder the problem preoccupied him.

Another vision reads, As for the form that used to appear to him, it was like a white body, not very big nor very small, but he did not see any distinction of limbs.

He saw this often in Manresa.

Were he to say twenty or forty times, he wouldn't be so bold as to judge that this was a lie.

He has seen it another time when he was in Jerusalem, and again when travelling to Padua[.]110

What he saw was a kind of elongated light /gure, but it could not be recognized as a human body, because no limbs could be seen.

Essentially, then, a glowing shape.

Our Lady too he has seen in a similar form, without distinguishing the parts.

These things he has seen con/rmed him back then, and they always gave him such great confirmation regarding the faith, that he has often thought to himself that if there weren't Scripture to

teach us matters of the faith, he would be resolved to die for them solely on the basis of what he has seen.111

These are psychological facts that demand to be taken seriously.

The visions immediately reminded him of the holiest of images, and to see them substantiated in this way moved him deeply, but it was the fact of the vision that moved him, not the interpretation.

Such visions are in themselves capable of triggering an immediate invigorating effect in the person who sees them.

Another time he had an epiphany:

After this had lasted a good while, he went off to kneel at a cross which was nearby in order to give thanks to God.

And there appeared to him there that vision which had oft been appearing and which he had never recognized: i.e., that thing mentioned above which seemed very beautiful to him, with many eyes.

But being in front of that cross he could well see that that thing of such beauty didn't have its normal colour, and he recognized very clearly, with strong backing from his will, that it was the devil.

And in this form later the devil had a habit of appearing to him, often and for a long time, and he, by way of contempt would cast it aside with a staff he used to carry in his hand.112

This vision, which at first had filled him with the highest spiritual rapture, suddenly gets a different interpretation.

At first it was a manifestation of God, and then he suddenly realized, because it was not as brightly colored as usual, that it was evidently a bad spirit— though this realization came through "strong backing from his will."

Of course, there is no evidence that it was first particularly good and later particularly bad. It was what it was: a vision, which of course can have both values.113

The devil can also appear.

There is no tangible reason why this thing should now be declared to be evil.

But the fact is that it was declared to be evil: that is, a doubt arises from this vision.

Actually we do not know what it is. It could be good but it could also be evil, and then comes a decision of will, which makes it into the aspect it is later presented as.

That is to say, these unconscious phenomena are morally indifferent, and only when they enter into a particular conscious atmosphere are they identified by consciousness as this or that.

is really perceived and the way it is interpreted at a particular time. The sphere natu-

rally signifies the rounded whole.

Your own wholeness is revealed to you, which naturally has a resolving effect.

It immediately creates a sense of inner security. You have become one with your own doubt.120

The opposites have united and the sphere is a symbol of that. Back to the biography of Ignatius:121

From Manresa he went to Barcelona, and in 1523 to Palestine.

He got the money for the journey together by begging, as he was not allowed to have money or possessions, and he
lived from alms.

In Jerusalem he was expelled by the Franciscan provincial, who was the highest superior at that time in Jerusalem, because he had made himself unpop u lar with the Turks who were fighting there with the Saracens.

He could only stay there a few days. He came back to Barcelona and realized that he needed to get some education.

After all, he was a soldier, not a scholar. He began learning Latin, and had to conjugate the verb amo.

He could not utter the word, because he kept lapsing into a state of Gottesminne, “love of God.”

He felt the total bliss of his love for God. It was not too good for his Latin studies, but a great experience for his piety.

But he did not let that stymie his pursuit of knowledge.

In Salamanca, he studied philosophy, and at the same time he kept on doing all kinds of proselytizing: speaking to people, that is, to help them.

He regularly did the exercises with people whom he met by chance.

In 1528, he set off for Paris, on foot, to go and properly study theology.

Accompanied by a donkey to carry his books, he walked all the way to Paris, surviving on alms.

Both before and after the journey he came into occasional conflict with the Inquisition due to his missionary activities.

This was of course unpleasant—it was not an institution to be tried with at that time. The stench of bodies burning at the stake was common.

from Jesus: “I will be favorable to you in Rome.”119

Even if shifs vision really happened this way and he also really heard the voice, it was a purely dogmatic vision, which I do not /nd au then tic.

He had acquired the habit of projection through these visions, which initially had been genuine, and had learned to make his own thoughts appear.

If you practice, you can proj ect certain thoughts on to yourself.

It has also been said about Mohammed, for example, that he always had visions which fitted the situation and told him what he wanted to hear.

If a vision assumes this complex character, it is usually a projection of something hoped for or thought of. It is a projected fantasy, in other words a concretized fantasy.

He thought of it, hoped for it, and let it appear.

But that only works in a person who is already well practiced at dealing with the unconscious.

First he observes spontaneous visions.

Then these visions are revised in keeping with the dogma, and in this way he gradually gains practice in also letting thoughts appear that are now purely dogmatic and have nothing to do with the essence of the unconscious.

The more complex the visions, the further they get from the unconscious, and the more questionable their authenticity becomes.

Of course I do not dispute that he had the experience, but the au thentic visions are the ones that appear everywhere: also among primitives, for example, who describe the soul as a sphere.

The soul’s essence appears in the form of a sphere. These ideas can be found in many places around the world.

Apparitions of light manifest in almost every spiritualist séance provided a halfway decent medium is pre sent, and also in dreams, all over the world.

One has to make a clear distinction between the ele ment that are not so critical.

For people with an un balanced ner vous system, however, such situations are so difficult and conflict- prone that they spiral into a kind of panic or disintegration.

Then such visions can occur, which bring a kind of solution, rather like an epiphany. It is a concretized epiphany.

The result is then very often that a conscious conviction takes root, such as the belief that God particularly helped the person by appearing right at that very moment.

Psychologically, this simply means that at certain typical moments of human life, spontaneous manifestations of the unconscious occur which have this resolving effect.

How such things are described is left to the discretion of the individuals and their convictions.

Thus you might say that Jesus Christ, that is God, appeared to you in the form of a sphere.

But such interpretations often seem inelegant or contrived.

For example, Swedenborg, who made a great impression on Kant, had his first vision at the age of fifty- six or fifty- seven.118

He was in London at the time, had dined very well, and as he sat there after dinner the whole floor became a mass of wriggling worms.

In the corner appeared a figure with a red cape who said to him, " Don't eat so much!"

It was a spontaneous vision, an insight from the unconscious: "Now you have gorged yourself too much."

These writhing creatures were a projection of his struggling digestion.

The figure was his better self: "Now stop it and be sensible."

He saw it as divine advice, and the extraordinary impression was thus firmly established.

He then believed it had been the Lord himself.

If you study the visions of saints and others, you can roughly see which visions are au then tic.

I now want to tell you one of Ignatius's visions which I would not describe as au then tic.

I am jumping ahead. When he already had pupils, he went to Rome and was in much doubt about whether he would be received by the pope for his founding of an order.

In this state of mind, he had another vision.

He saw how God transferred the protection of the "Society of Jesus" to his son bearing the cross, and he heard a voice which apparently came

Then he had another kind of vision which is very strange: [T]hey boarded the pilgrim ship.

On to this ship too he brought nothing with which to feed himself beyond the hope he was placing in God, just as he had done on the other.114

He lived only from alms.

Throughout this time Our Lord often appeared to him, which gave him great consolation and energy.

Moreover, it seemed to him he repeatedly saw a large round object, apparently of gold[.]115

So, a golden ball, something round apparently of gold.

And this was now the Lord. It's not easy to see, even from the perspective of Christian dogmatics, why it should particularly be the Lord.

[A]lways growing in devotion, i.e. in facility in finding God, and now more than ever in his whole life.

And every time and hour he wanted to find God, he found him.

And that now too he had visions often, especially those which have been talked about above, when he saw Christ like a sun.

This often used to happen as he was going along talking about impor tant things, and that would make him arrive at
assurance.116

Psychologically, this means that a spontaneous manifestation of the unconscious always occurs in critical situations.

Here it shows itself as a round apparition, like gold; another time it is described as being more like the sun.

The analogy with the sun works very well for Christ, insofar as he is often identi/ed with the sun, for example as sanctus sol justitiae, that is, the holy sun of righ teousness: "But unto you that fear my name shall the Sun of righ teousness arise with healing in his wings."117

At this point the visions are very au then tic, precisely because of their undogmatic character.

These are visions that other people could have too, people who wouldn't qualify as saints.

One can also see such visions in mentally un balanced people, of course— rather often actually, because such people are often in very critical situations which for normal people Laynez.132

Thus in 1533 he initiated the Society of Jesus.133

It was not an or ga nized society, but a small conventicle.134

They lived from alms, as they had taken vows of poverty and chastity.

In 1535, Ignatius returned to Spain. In 1537, he arranged with his companions in Spain and France that they would meet in Venice to make a pilgrimage to the holy sepulcher in Palestine.

However, the Turkish war made this sea journey to Jerusalem impossible.135

In Venice, the suggestion of founding a monastery was made for the first time. He then headed for Rome.

On the way he his winning manner, was able to convince Ory. After that he had no more problems from the Inquisition.

He stayed in Paris until 1530. During this time he worked as a directeur de conscience,129 as spiritual director and guide.

He gradually changed, began to withdraw from this activity and devote more time to his studies.

He had several negative experiences, in particular when attempting to conduct the exercises with a large number of people all together at the same time.

He now de cided to do the exercises with just a few people, in peace and quiet, and became more methodical and careful in the se lection of his penitents.

He restricted his activity essentially to intelligent and educated men.

But even with this limited group he was more cautious and avoided exercises. He did not lead his own exercises again until 1533.

Then he encountered the people who would be instrumental to the fate of the Jesuit order.

He met Peter Faber, who became one of his most important colleagues.130

He led him through the exercises, and we know that Faber followed them with great success.

As if by the wave of a magic wand, Faber was freed from his carnal nature, his temptations, and his character weaknesses.

He was filled with spiritual strength and enthusiasm, more than he would ever have dreamed pos si ble.

Ignatius also had similar success converting others, such as Francis Xavier,131 who became well known through his Indian mission, and Diego

He was put on trial several times, for example in Salamanca.

The people who had followed the exercises with him were questioned.

From the files it seems they were mainly women.122

The statement of a woman who took part in the exercises says that she asked Ignatius

of her own volition to guide her and instruct her in how she could serve God.

He answered her that she should speak to him often over the course of a month and during this month she should confess and go to communion every week.

In the first week she would be very happy and enjoy it, without knowing why.

In the second week she would be very sad, but he hoped she would feel great bene/t from it.

He also told her that he wanted to explain the exercise of the three powers of the soul to her.

These are mentioned in the exercises.

He also showed her the merit that one could earn in temptation.

He spoke of venial sin, peccatum veniale, and how it could become mortal sin, peccatum mortale.123

This is typical. First the venial sin, which then leads to mortal sin. He further spoke of the Ten Commandments, of the circumstances of the mortal sins, and of the five senses.

He told her that if she entered into God's ser vice, she would be plagued by temptations of evil.124

He taught her how to examine her conscience, and told her she should do it twice a day, once after lunch and again after dinner, by kneeling down and saying, "My God, my Father, my Creator! I thank you and praise you for all the many blessings that you have bestowed upon me and, I hope, will still bestow upon me."125

This prayer is typical inwards, toward stillness, intimacy, and peace in God.

With Ignatius, it is all directed outward: deeds, battle and argument, undertakings, attacks against the world.

It is all active and goal- oriented.

With Ignatius, the whole edification and mystical immersion are completely consumed in regulation, provisos, very speci/c instructions, for which reason he was also reproached for reducing every thing to the drill rules of a commanding
general.

I will not venture an opinion about whether this reproach is justified, but I have to mention it.

These particular qualities of the Ignatian exercises have a historical origin which comes not from Christianity, but from Arabic mysticism. I will begin with that next semester. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Pages 34-

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 1 [3 November 1939]
(2023-02-12 04:01)

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[1]C**arl Jung Depth Psychology Facebook Group**

Lecture 1 3 November 1939

In the Previous semester we examined the nature of what I have called active imagination.

Before I start on the actual topic for this semester, I'll give you a recap of what we discussed in this regard: "imagination" is
understood as a way or means to change, improve, heal, elevate, or complete the personality.

The word itself comes from the Latin imago, that is, image, and means the picturing, the imprinting, of an image or an idea.

The word "idea" comes from the Greek eidos, which also means image.

Through this imprinting of an image, we attempt to generate a transformation of the essence, speci2cally of the psychological essence, in other words of the human character.

You know that a person's original character is full of contradictions and marked by all manner of disturbances.

The character is never, or seldom, a harmonious arrangement.

There are always certain tensions present, which can increase considerably over a lifetime and give one the feeling of a disturbance or aberration.

This results in dif2culties in life and with other people, with regard to circumstances and relationships in our lives.

All this results from the contradictions and tensions of the natural character, which is the result of the combination of two long lines of ancestors in which there are of course incompatibilities.

After all, people are not just the products of their parents. Their parents are also the result of long lines of ancestors.

When two distant tribes mix, it is to be expected that all kinds of incompatibilities will

arise in the individuals.

That’s why, since time immemorial, we have deemed man to be in need of improvement.

Admittedly, there are some people who believe that man is fundamentally good.

But this view is contradicted by a great many opinions, experiences, and facts.

That’s why the Christian world view sees man as unfinished, in fact even as being in a state that is outside of grace.

The possibility of entering a state of grace comes only after baptism. An unbaptized state is a natural state, uninitiated.

This idea is found not only in Christianity, but also in many primitive tribes.

For example, the African Kavirondo have the view that young people who have not yet been through the (often very harrowing) initiation rites are only animals, and not yet human.141

That is how strong the conviction is that the original and natural man is not finished, is far from a state of perfection, or even is not yet a person, but only a creature of nature.

This deep conviction gives rise, therefore, to efforts to improve or elevate the human being.

At the primitive level, this takes place through initiation rites, which could also be called active imagination in a certain sense, because in these rites the young people are presented with images on which they then have to model themselves.

Most of the time this is properly drummed into them, in the same way as the old schoolmasters, like the ones I had, would drum each letter of the alphabet into you with a triple- twisted three-foot willow rod.

That’s where the word einbläuen142 comes from.

On a primitive level, this is not only done directly, but also through hunger, thirst, and lack of sleep, through poisoning (for example, they were forced to drink some concoction which almost poisoned them), through wounding, and so on.

Sometimes these creatures who were becoming “ human” were in danger of losing their lives in the pro cess, and others were almost driven crazy by such procedures.

The sole purpose of these painful procedures was mnemonic, to ensure that the initiates remembered the tribal lore;143 because along with all the magical procedures, they were taught the sacred tribal lore about how the gods and their half- animalistic forebears originally created the earth, the humans, the animals, and the plants.

In this way, humans are elevated to a higher state, through a secret knowledge. They become spirits, in a way.

They have to go through a figurative death and are taught that they died and through rebirth have become spirits. That is how it is at the primitive level.

At higher levels, there are more complicated and more spiritual forms of transformation, and thus in the previous semesters we looked at the clearest forms of this type: for example, Eastern yoga traditions.

I told you about classical yoga, about the Yoga Sûtra of Patañjali.144

I also told you about two Buddhist texts which relate to this transformation.145

In these, a series of aids of a symbolic nature are used, symbolic images that represent the transformation, and through the internalizing of the images, the individual is supposed to be transformed through contemplation one should be transformed into that which is the goal of Buddhism, that is, to become Buddha.

We dealt very thoroughly with the series of symbols in the Buddhist rituals.

I would like you to recall this series, because it is important that you keep this canon of symbolic transformation in mind
for later, when we come to the Western parallels.

In the course of the previous lectures I also gave you a Western parallel from the Middle Ages: namely, the hermetic or alchemical transformation series, which can be placed directly alongside the Eastern symbol series.

East: West:

1. Emptiness 1. Chaos or nigredo (blackness)

In the East, “emptiness” means the mental discarding of thoughts.

The training that leads to that is yoga training, which is done together with all kinds of physical exercises that are intended to lead to an emptying of the conscious mind. In contrast, in the West the “chaos” or “nigredo” is not thought of as a material state.

That is the big difference: Eastern mysticism is driven by the soul, while in the West it is matter.

The Westerner sees all psychological experience first in matter.

That is the initial state in Genesis: “And the earth was without form, and void; and darkness was upon the face of the deep.”146 That is this chaos.

A state of deepest unconsciousness, devoid of thoughts, which is equivalent to the very

origins of the world.

Why is it like this in the West?

It is actually a curious fact that in the West, a soul secret or soul state is discovered in matter.

That shows you the extraordinary extraversion of the Western spirit toward the matter of the world.

We see it in things, Eastern people see it inside, in the soul. The Easterner does not explain the chaotic state with something external.

1. Four elements 2. Tetramery

The symbols of quartering on the Eastern and Western side correspond to each other.

When there is an empty or chaotic state, a pro cess of division must set in. One thing must be differentiated from another.

That is an act of consciousness, a differentiation. Consciousness arises out of the chaos.

On the second day of the Creation, the divisio takes place, the separation of the upper and lower waters.147

1. Mount Meru 3. separatio

In the East, Meru, the cosmic mountain, rises up out of the absolute surface as the initial form. It symbolizes a definite something amid absolute indeterminacy. It is an anticipation of form.

A form emerges. The separatio is the dividing of the liquid from the solid, according to Genesis.

That would be the third day of the Creation.148

What rises up out of the watery medium, or coagulates from it, are the montes, the mountains.

1. City 4. castrum

From the peak of this mountain, a well- enclosed city then emerges, built by human hands.

It corresponds to the castrum (castle) in the medieval West, the fortress, the city or the thesauria (trea sury).

The mountain ultimately means form, in the last instance human form.

At the top is the head, and within it consciousness. It is a sealed off mental space.

In the same way, the castrum is apart and protected against the in6uence of the environment.

From that comes a four- headed being, the

1. vajra 5. congelatio (diamond, thunderbolt) (solidifying)

This vajra mainly appears in Tibetan Buddhism. It is the incorruptible substance, that which no longer changes.

It is extremely valuable and corresponds to the lapis philosophorum, the philosopher's stone of the alchemists.

The corresponding stage in the West is the congelatio, the freezing, becoming solid; the quaternitas or quaternarium, that is, the quaternity.

The quaternity becomes solid; in other words, the four elements melt together. What was separate is joined together.

There is now a solid unit, a center. But, we could say, this center already exists.

It is the I. That would be the most obvious assumption, and in actual fact we do find numerous points in alchemy which indicate that this center is actually the I.

But on the other hand, there are many more indications that it is not the I, but another center.

It is as if, through this process, it is not the I, which already exists, that arises— otherwise it could not after all have been divided into four parts, as that itself would be a conscious act of will— but rather some other essence, a center that did
not exist before, a new center of the personality.

I have called this center the self.

There is positive evidence of this in the Eastern texts, which make specific reference to it. So what is the self?

It is a center or a wholeness that consists not only, like consciousness, of the conscious psyche, but of both the conscious and unconscious parts of the psyche together.

This self also comprises what we are but do not know we are.

We are much more than we think, and sometimes also much more unpleasant, or indeed pleasant, than we know.

We are not only that which we imagine ourselves to be—we are also the effect that we have on other people.

On the whole, we are extraordinarily unaware of these other traits.

But if we look at our dreams, for example, we 2nd parts of our personality acting in ways that we're completely unaware
of during the day, unless a good friend takes us aside and has a quiet word one day.

We do not know the extent of the self, because the limits of the unconscious psyche cannot be determined. We need to realize that.

What appears here is thus an initial structure of the self.

That is, the trea sure that is hidden in the castle, guarded in the trea sury.

That is the big treasure, the solidified center of the personality that can no longer be changed. The I, on the other hand, is very changeable.

The I includes all sorts of possibilities. In contrast to the I, this being or essence is as it is, and not as we wish it to be.

This essence is also characterized by four colors, which are always red, green, yellow, and blue.

We find the same in the West. When the colors appear, the older masters say, then the cauda pavonis— the peacock's tail— appears.149

They represent the qualities of this being.

One old alchemist says so many colors appear that only God could have imagined them.

That's because it is a super natural being. It has not come about through natu ral processes, but only through this mystical procedure.

At first it is an inanimate object. Vajra is simply a concentrated energy and is represented by the diamonds.

The quaternity, the quaternarium, is static, with a crystalline form. Now the lotus makes an appearance:

1. Lotus 6. Golden 6ower, tree

The lotus is a plant, a 6ower, and corresponds to the alchemical idea of the golden 6ower. Another variant is the tree, the arbor philosophica.150

The apparently inorganic essence, which has solidif9ed and has four colors, now comes to life and is capable of growth and improvement.

1. Moon 7. luna

From the lotus emerges the moon.

This corresponds to the alchemical stage of luna, or moon, and is also referred to as the silver (argentum).

1. Sun 8. sol = aurum = gold

The sun is also included as the masculine equivalent to the moon.

The sun corresponds to the gold: sol— aurum.

These now again appear to be inorganic characteristics, but in fact are symbolic: as are the moon, the sun, this divine couple the sun- god and moon- goddess, philosophically speaking the masculine and feminine, the two forms of the lotus.

This is a contrast that is developed at another stage. Here the lotus enters the picture again, but strictly in the feminine
sense:

1. Lotus yoni 9. The white woman, al- baida

That is, the female genitals.

This corresponds in alchemy to the “white woman,” al- baida, which is Arabic for “the white one.” She is also identified with silver.

She is the regina, the queen, in elevated human form, as kings and queens are representatives of the gods.

1. Moon with lingam 10. conjunctio

This is the union of the feminine and the masculine, namely of the moon with the lingam.

The lingam has a double meaning: it is the phallus, the male genitals, but it is also the subtle body,151 the breath body, the spiritual body.

The union of the two is of course thought of as a sexual union. In alchemy, it is the conjunctio that is always represented as a sexual act and which takes place between the white woman and the servus rubeus, the red slave.

That is the rex, the king.

These are the two famous alchemical colors: the white and the red, which represent precisely this conjunctio.

Here the opposites, which are ultimately depicted as masculine and feminine, are brought together in union.

The self, therefore, is a coincidentia oppositorum, a coming together of the opposites, the solution to the problem of the opposites.

After all, that is why one strives for this goal, this unchangeable, inexorable unity.

1. vihâra 11. vas hermeticum

Vihâra, the cloister, is no longer a city, but a sacred152 site in which the creature that arises out of this union will live.

The union is fruitful.

It produces a child who grows up in Vihâra. Vihâra corresponds to the famous vas hermeticum of hermetic philosophy, the container in which the transformation takes place.

It is called the glass house and is identical with the retort in which the transformation takes place and in which the homunculus appears. In the East they call this living creature the Mahâsukha:

1. Mahâsukha 12. hermaphrodite

Mahâsukha, the lord of blessedness, is the Bud dha. Here, on the other hand, it is referred to as a hermaphrodite: that is, a dual- sex creature that symbolizes the union of the opposites.

It is sometimes depicted as the child of the sun and moon.

That is the homunculus, the phi los o pher's stone, the lapis philosophorum which is said to be transparent, respectively invisible, an ethereal being, alive like a human being.

It is also described as the great light, the lux moderna, the new light that illuminates the darkness:

"lumen exortum in tenebris."153 For the phi los o pher Zosimos,154 it is the phôteinós, the person of light.

According to Christian teachings, even back is speci2ed as being man, as Christ is God incarnated as a man.

Here the attention is turned to the God, who appeared in human form, who suffered, died, and was reborn.

That leads to man, but to the God- man who is a person in the Trinity, who is not the self. He stands outside, whereas the
Mahâsukha is inside. It is God in me. I am Bud dha, that is, my self, that which I have become. Because my "I" is an illusion, it is mâyâ, it is dissolved.

After that I read out another section from Cisneros's book.

Now, having learned about his forerunner, we come to Ignatius himself.

He is a thoroughly original individual, although Cisneros certainly paved the way to a great extent. Cisneros is significantly less determinate; he is still strongly in6uenced by the meditations of the Devoti, whose main goal was the immersion in God.162

To escape from the world into the peace of God was their goal. This path is the monastic ideal.

But not for Ignatius. He has no monastic ideal, but rather a strong identification with

the world and real ity.

This is a peculiar ele ment in Ignatius, that has been—not unjustly— attributed to other teachers who seem very remote.

But at that time in Spanish culture these teachers were still very well known—namely the Arabs.

We find in Arabic mysticism—in con temporary and earlier times— a development that is very closely related to the Ignatian mentality. It begins with one par tic u lar master. His name is Al- Ghazâlî; he lived from 1059 to 1111.

I will talk about him next time. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 51-61

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 2 [10 November 1939] (2023-02-13 04:24)

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[1]Carl Jung Depth Psychology Facebook Group

Lecture 2 10 November 1939

of the last lecture, I mentioned that the Ignatian exercise rules were strongly in0uenced by Arabic mysticism.

There were similar endeavors within Islam.

The name of the master who was actually the spiritual father of Islamic mysticism is Al-Ghazâlî, who lived from 1059 to 1111.164

He was an Islamic theologian and also a Greek Philosopher.

He lived in Baghdad, where until 1050 there was a Neoplatonic community of Greek phi los o phers living under false names, who were still tolerated by Islam.

They were highly cultured and thus much valued as physicians and philosophers.

Al- Ghazâlî drew his knowledge of Greek philosophy from these philosophers. He understood and applied Greek philosophy and all the scientific knowledge of his time.

We still have some of his writings and we know that he had a very peculiar point of view regarding the doctrine of causality, which is particularly characteristic of Islam and is remarkable for certain psychological reasons. I will outline it for you here.

It is the notion that causality in any form whatsoever is the direct will of Allah.

A bit like in Schopenhauer: a stone rolling down a slope is in accordance with the will [to live] in nature.

And so for Al- Ghazâlî the causal connection of the event is the direct manifestation of the will of Allah. Al- Ghazâlî
linked the theological tradition of Islam, which had already existed for four hundred years at that point, with Greek philosophy and the mystical experiences of individual saints.

Thereby he became the de facto father of Islamic mysticism and it could be said that following him, Islam became
a mystical religion.

We know very little about that in the West.

His writings caused quite a commotion in the West.

It was an era when occidental scholars, who were still a rare breed, were beginning to get wind of the trea sures of Arabic literature.

That was the time of the Moorish universities in Salamanca and Cordoba, when the Europeans got to know Greek writers via Arabic scholars.165

Thus the Christian clerics came across devotional books and mystical books which made a tremendous impression on them.

They translated whole pages, sometimes even whole books, into Latin.

It was mainly the Dominicans who undertook this work. They were the scholars of the Church.

You will therefore 1nd Islamic influences in many prayer books or devotional books of the early Middle Ages.

Al-Ghazâlî, for example, was cited as if he was one of the Church fathers, as a sacred authority.

In the Arabic and Sufi mysticism where he had the greatest in0uence, we can see things that have curious correspondences with the exercises of Ignatius.

There too are the retreats, the exercise periods of thirty to forty days that we 1nd with Ignatius.

These exercises took place under the leadership of a religious teacher, of the sheikh, to whom the students owed
absolute obedience.

The exercitants had to fast, remain silent, and stay awake. They led an ascetic life.

There was an absolute duty of confession.

Every thing that moved them, impressed them, they were obliged to confess to the sheikh.

The burden of responsibility on the sheikh was considerable, as he was responsible for the healing of his pupils' souls, similar to the process in the Ignatian exercises.

These exercises also included contemplation of sins, repentance, death and hell. A strict examination of one's conscience, the examen particulare, was also obligatory.

And then one more little detail: the exercitants were instructed to keep a small notebook in which they noted, using points and lines, the spiritual improvements or deterioration they had achieved, so that one could actually convince oneself to some extent of the balance of one's moral account.

A French researcher recently proved that in the Mohammedan orders of Algeria and Morocco such exercises are still practiced, which are very similar to these retreats.166

Ignatius had in common with the Arabs and Moors a certain fanaticism, as well as his spirit of military discipline, of unconditional obedience.

The purpose is the absolute dictatorship of the sheikh,167 to which one was required to submit without grumbling.

Then the duration of the exercises, the meticulous instructions about posture, silence, awareness of the 1ve senses, and many other points that go into far too much detail.

All these things were already found in Islam before Ignatius's time, and we have the documentary proof, as it were, that Islam really did have a signi1cant in0uence, even if it was denied by certain ele ments who even argued the opposite, that the Mohammedan monastic orders were in0uenced by Chris tian ity.

It is pos si ble, of course, that that happened too, but in any case these things existed long before Ignatius.

Before we go into the actual exercises, I must make several general comments

There are two types of exercises: the small ones and the large ones. The large exercises usually extend over thirty days.

The terminology is: the large exercises are "given," whereas the small ones that only last three days are "preached."

The small ones are also called exercises, and conducted by an exercise director, but are more for laypersons.

Every one, so to speak, is permitted to do them, while the large ones are signi1cantly more demanding.

As a result, the se lection of who is permitted is naturally somewhat more complicated.

While the exercise director performs the role of a revivalist preacher in the small exercises, in the large exercises he is less a preacher than a soul guide, an actual spiritual advisor.

The small exercises are, practically speaking, something like a Methodist revival meeting or other gatherings for worship where the atmosphere plays an important role.

They are mostly groups formed around a favorite preacher in which the emotions are strongly in0uenced.

Now, of course there are those phenomena, familiar to all of you, in such religious groups.

There is a certain intensity, highly miraculous conversions and effects that raise the spirits and are then taken as evidence of the goodness of the proclaimed truth.

The three- day exercises are of course very impor tant for the Jesuit order.

However, they were not always welcomed by the entire Church, and even among the Jesuits there is not always consensus about them.

For example, one well- known Jesuit says of the smaller exercises, “The threeday exercises are 0ooding the land, they are our joy, our hope, and— our af0iction.”168

Well, you can imagine why.

The effects that arise through the arousal of emotions sometimes have psychological consequences that are less pleasant for the revival preacher, as there is always a considerable number of women who react in a certain way.169

Even Ignatius had noticed, indeed expressly determined, that the large complete series of exercises was not suitable for the masses, but actually only for a few people.

He had experiences very early on, as I mentioned to you last semester, that made him careful in this regard.

He then gave up working with large groups, for these very reasons.

Because in a group people are different from when they are alone. In a group, one becomes unconscious.

You are unaware of what is happening to you when you are in the group.

The collective person is elevated and strengthened to the detriment of individual consciousness, to the extent that you completely forget yourself.

That is why the morality of a group is always below the level of individual morality and therefore generally of dubious quality.

Large gatherings of people always tend toward mob psychology.

The great difficulties of our time come from the unrootedness of city dwellers.

The urban population is always somewhat under par.

They are too close together. They become collective.

In addition, they are told by the priests that community is the only way to godliness.

Then they experience a considerable disappointment.

One only needs to be a member of a patriotic shooting club to see this.

When one of them gives a speech, what 1ne fellows the Swiss shooters are.

Each of them feels he too is a little William Tell and goes home in high spirits.

But the next day he discovers that he is only Mr So-and-so who rents a room on the fourth 0oor of an apartment building and lives on three hundred francs a month.

And his life is not exactly a great success. The whole William Tell feelingfl0ies straight out the win dow.

In such a communal life, one experiences disappointing effects.

In the moment it seems as if every thing is right with the world, and then comes the big disappointment: when the illusion evaporates.

The crowd is terribly suggestible, they believe every thing, but also do every thing and not one person bears responsibility.

Read the book by Le Bon sometime, Psychologie des foules.170 Unfortunately I haven't got time to go into it more now.

And I don't want to use any modern examples. This communal glori1cation is a real menace, a disaster.

Community is something only for in dependent people, not for those who have no roots.

Just take one hundred intelligent people and form a committee with them, and see what it becomes: a blundering behemoth. Intelligence is lost in the crowd, because each extinguishes the other.

Every thing sinks down to the level of that which we have in common.

That is of course the collective man, and that is Homo sapiens.

And do you think Homo sapiens is really sapient? I, at least, have never seen such a one.

Ignatius, therefore, was very wise to be cautious about selecting his exercitants.

Where possible, he worked with them individually, though not in the large exercises.

But even here, the director had to be available to the exercitants every hour, deal with each of them individually, answer
every question, in order to have contact with them as individuals so as to avoid this group mentality taking effect, in which a merely stupid enthusiasm is whipped up that is worthless.

That's why he wrote, The Exercises are to be adapted to the capabilities of those who want to engage in them, i.e., age, education or intelligence are to be taken into consideration.

Hence someone uneducated or of poor health should not be given things that cannot be undertaken without fatigue
and from which no profit is to be derived.

Similarly, in order that each may feel more at ease and derive the best benefit, what is given to each exercitant should be in accordance with his or her dispositions.

Hence, one who is hoping to gain some instruction and to reach a certain level of peace of soul can be given the particular
examen, then the general examen; also together with this, for half an hour in the morning, the way of praying about the commandments, capital sins, etc.

Such persons can also be recommended to confess their sins each week, and if possible to receive communion

every fortnight, and better still every week, if they are so inclined.

This arrangement is more suited to unformed and uneducated people, to whom explanations can be given of each commandment, each of the capital sins, the precepts of the church, the five senses, and the works of mercy.171

So, a strict differentiation according to individual circumstances.

This way
of giving the exercises is of course a sermon. With the small exercises, it is mainly the skilled preacher who does the work, and the effect on the listener is essentially based on the speech by the exercise director.

In the
large exercises, while the work is also done by the exercise director, the main work is the responsibility of the individual.

For that purpose, the
exercitant is isolated, perhaps living in a single room, speaking to no one and performing daily contemplations without disturbances.

Here the process
is quite dif fer ent.

I have a little note about a description of such exercises from the eighteenth century in Naples.172

There it says that they gathered in the Jesuit
house known as the “professed house” for this retreat. In the 1rst instance the nobility, then the high- ranking clergy, and lastly the young students and others, of what ever status and walk of life, were invited to these assemblies:

All of these according to their rank/ gather twice a day in a large
spacious room/ but other wise comfortable place/ to attend the exercises
for two hours in the morning/ and two hours in the eve ning.

And as darkness and gloominess can contribute more than a little to helping one collect one's thoughts, all the win dows are covered.

The 1rst thing/ one notices in entering the room/ is a large painful crucifixion/ many skulls/ skeletons/ cross/ and crowns of braided thorns/ every thing needed to move one to prayer: with the chime of the bell, the spiritual reading begins/ and from the most spiritual books that are to be had; [. . .]/

Following this, the points for contemplation are recited by the exercise leader with great spirit/ usually taken from the
basic truths of the first weeks/ because these lend themselves best to purifying the soul and its desires: then the contemplation begins/ with a series of deeds to be added: first repentance for sins committed: then a devout conversation with Christ the Lord/ with the added intention of a serious improvement.

After the contemplation is completed, one proceeds to vari ous pious exercises; comparable with/ pulling something out of a spiritual lucky dip or a catalogue of mortifications/ or a spiritual saying.

For example: Fleeting is/ what there delights/ eternal/ what there tortures; or:

Be ye therefore ready also/ for the Son of Man cometh at an hour when ye think not; or:

They are always cheery and full of fun/ and in a moment go down to hell; or: He who considers that he will soon die/ will easily spurn every thing.

Finally/ and at the conclusion of the prayer/ each and every person kisses the five holy wounds/ receives the holy blessing
and returns home in solitude.173

And although this gives only a faint impression of the large exercises, with this assembly it is like with "burning coals which alternately 0are up, igniting and illuminating each other, so that soon all burn with the same fervor."174

These retreats were also supposed to have had the most wondrous moral effect on the participants.

One can easily imagine it.

The most amazing transformations would occur: drunkards stopped drinking, smokers ceased smoking, the lame and crippled walked away carry ing their beds, and so on.

Indeed, all the things that can be produced through group psychology and through autosuggestion happened.

That is the shadow side of the small exercises. They are actually no different from the revivals.

We don’t need to spend any more time on them, because they have no parallels to the Eastern yoga forms.

We will move on to the large exercises.

Before we get started I must tell you that I myself have never performed these exercises, and am therefore not in a position to tell you about them from my own experience.

But I will try to give you information as objectively as pos si ble using the literature, which is extensive.

I see these exercises as an extraordinarily interest ing parallel to the Eastern yoga practices, which is why I am interested
in them.

I will show you, with examples from modern Jesuit literature how these exercise points are meditated on under the strictest
conditions.

The exercises are subject to certain general rules, called thev“Annotations”:175

1. The term “spiritual exercises” denotes a certain method of examining one’s conscience, of meditating, contemplating, and praying with the aim of ridding the soul of its disordered attachments and finding the divine will in regard to the disposition of one’s life and one’s own healing.176

That is the of1cial formulation, not mine.

1. The exercise director should provide an account of the events to be meditated upon or contemplated only, simply running over the salient points with brief or summary explanations.

The exercitant should then continue working on the historical foundations and reflect on them rationally.

If this throws some light on the matter, this personal 1nding will have a stronger effect and bear longer-lasting moral fruit.177

In this paragraph, we see the idea mentioned earlier, that in the large exercises the exercise director restricts himself to the most necessary explanation of the points to be

contemplated and gives them to the exercitant.

It is the task of the exercitant, when meditating on the individual points, to draw those conclusions and 1nd those applications that result in a moral improvement or psychological change.

1. In all the spiritual exercises that follow we bring the intellect into action in order to think and the will in order to stir the deeper affections.

We should therefore note that the activity of the will, when we are speaking vocally or mentally with God Our Lord or with his Saints, requires greater reverence on our part than when we are using the intellect to understand.178

That is once again the oficial formulation.

Here we see how much emphasis is placed on intellect and reason, and how affect arises by thinking things through.

One sees, for example, one’s own imperfection and is annoyed about it, is saddened or regretful.

This affect is translated into the will.

A new attitude of will arises which directs itself naturally to the practical level, insofar as one says, “All right, from now on I want to act like this or like that.”

1. The exercises that follow are made up of four Weeks, corresponding to the four parts into which these exercises are divided: namely, the First is the consideration and contemplation of sins; the Second is the life of Christ our Lord up to, and including, Palm Sunday; the third, the Passion of Christ our Lord; the Fourth, the Resurrection and Ascension, with the three ways of praying.179

So, these are just general provisions.

1. The giver of the exercises should remind the receiver frequently that since an hour has to be spent in each of the 1ve exercises or contemplations to be made each day, one should always try to find contentment in the thought that a full hour has indeed been spent in that exercise— and more, if anything, rather than less!

For the enemy usually leaves nothing undone in his efforts to procure a shortening of the hour of contemplation, meditation or prayer.180

I will talk about the other rules when we get to the relevant points.

We are now getting to the essential part, the specificities of the exercises, and I want to focus heavi ly here on the main principle, and especially on the start of the exercise, which seems to me to be the most significant part from our point of view.

Of course we are entering deep into Christian psy chol ogy here, and not just a Christian but a Catholic one, which for some of you may be far from your experience.

Particularly to us Protestants it is extremely foreign and seems strange.

But I would like to ask you, at any rate those of you who attended my other lectures, to follow my elaborations in the same spirit as you did previously, and perhaps to maintain that same naivety and openness that you displayed about the
Eastern topics.

We approach the Eastern things from a position of impartiality.

We just let them work on us as something perhaps completely foreign.

I’m sure you remember how the texts we discussed together were for us very outlandish.

So now it would be good to approach these things not from the position of a Christian person with a Christian upbringing,
but by imagining that you are from India and have never heard of such things.

Then you will experience the intuitive effect that they have.

When the word Christ crops up, you must not think that you know what that is, but imagine it is the Mahâsukha, the Shrî Heruka or one of the Buddhas.181

Because actually we do not know what it really all means. Sometimes we regret having read the Bible as a child.

If we were to read it now for the 1rst time, we would have a different, a fresh and intuitive, impression.

In the East, I saw how people in India discovered the New Testament and read it with quite different eyes and saw things in it that I had never noticed, and was only able to see when I looked at it through the Eastern lens.

It would be good if you could remember the descriptions I gave you of tantra yoga.

You will then immediately see striking differences and parallels at each point.

Before the actual exercise, it is introduced by the praeparatio (preparation), which generally consists of an oratio (prayer) or meditatio.

Here I have an old Jesuit, from the classical school, who gives us an authentic message about the character of the praeparatio. Izquierdo gives a de1nition of the oratio mentalis, the mental prayer:

Thus whoever goes to pray should know that it is nothing other than recalling a certain thing that was said or a deed, and reflecting rationally and with reason upon it, so that one thinks about the substance, the incidental and the circumstances of this recollection, and thereby moves the will to draw reasonable conclusions, to have the right affects and sacred resolutions. And that is now the fruit of this meditation.

So when a person goes to perform this oratio or meditatio, he should clearly envisage beforehand the points that he wants to deal with, and keep them in mind. [. . .]

And two steps before the place where he will perform this oratio, he should stop and raise his spirit, imagining vividly [That is now the active imagination; CGJ] that he is standing before the countenance of God who is listening to him benevolently. [. . .]

The position of the body in the oratio is usually kneeling. Or one can lay face down on the 0oor [That is called full prostration; CGJ] or stand upright, and if the body is too weak for anything else, one may also sit [. . .].

Then, in order to direct one's attention completely toward the meditation and keep one's fantasy reined in, one should do a compositio loci.182

So, one has to paint a precise picture in one's mind of the location of the event, the people, the dramatis personae, and all the specific circumstances.

And he even says one should make an imago corporea, a physical image, of it. That is now the active imagination, specifically the act of very precisely physically ascertaining the thing and imagining it in order to make the situation as real as pos si ble— the whole situation: the people, the place, and the individual circumstances.

From this description you can already see one thing— the striking difference from the East.

The praeparatio is begun with the invocation, so to speak.

You have a figure to talk to, a personal conversation partner. Instead of turning inward, you choose, perhaps from your memory, a point on which you want to re0ect.

For example, maybe a man committed a sin at a certain time, at a certain place, and against a certain person.

He collects it from his memory, from his conscious mind. From his conscious mind, therefore, he takes only building blocks which he pre sents, in a manner of speaking, to a personal interlocutor to whom he turns.

The meditation is directed therefore not toward oneself, but toward the other party.

Thus the meditation as Ignatius conceived it bears no relation to meditation in the East, but is an oratio in the sense of a petitio, a request, an invocation, a turning to another party.

That is a typical Western extraversion, in sharp contrast to the East.

I can't point out the Eastern parallels every time; I expect you to remember them.

The Eastern meditation path traverses inner events.

Everything takes place internally. No other party is ever called upon.

There is no sense of a personal relationship. I saw that in practice in a temple in Ceylon.183

I observed something strange during an eve ning service.

It was seven o'clock, and the Buddhist ser vice takes place every evening at this time.

The temple was aglow with the light of the little coconut-oil lamps illuminating a golden picture of the Bud dha—it was already nighttime, as the sun sets at six.

Then a young girl came in carry ing dishes full of jasmine blossoms broken off the stems.

The temple was 1lled with the intoxicating scent.

She scattered these blossoms on the altar before the Bud dha while whispering a mantra. I was accompanied by a Buddhist
monk, and I asked him, "Is that to honor the Buddha?"

And his answer was, "Oh no, the Bud dha does not exist, Bud dha has entered the maha nirvâna, the great nirvâna, from whence there is no way back.

He has completely vanished. There is no longer any Bud dha." "What is she saying then?" I asked.

"She is reciting the mantram: just as these flowers fade away, so our life is 0eeting."

That is an evening prayer for young people in Buddhism.

It is not an invocation, but an admonishment to oneself. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 62-

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 3 [17 November 1939]
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[1]Carl Jung Depth Psychology Facebook Group

Lecture 3 17 November 1939

Last time we got as far as discussing the praeparatio: the introduction, the preparation.

I want to recall your attention to the sentence that clearly shows us what is actually meant by this preparation:

Specicfially, the right attitude to the enterprise, the collecting of thoughts, the concentration and the evocation, the actual imaginatio, that is, the imagination, the formation of a concrete image that is intended to illustrate the subject of the meditation.

Thus very much in keeping with the instructions in the Eastern texts that we looked at before on how to imagine the Bud dha or Bodhi sat tva in detail. Except that here the subject is different.

I will turn again to the text of the old Spanish Jesuit who wrote a very instructive book about these exercises.185

There he says, In order to pay more attention to the contemplation or oratio and rein in the fantasy so that you are not distracted by other thoughts, make a compositio loci.

That means a particular physical image of those subjects about which you want to meditate.

You should bring them all to life in your imagination, and precisely picture the things, people, places and all other circumstances that make up the event or memory on which you will meditate.

If you manage to make a complete picture, the petitio follows, the invocation, namely asking God to give you the grace to collect yourself correctly and to obtain the right fruit from your contemplation.[.. .]

For that purpose he takes one of the prepared points and reflects on it, using reason, by weighing up every thing that relates to this

point. And he then directs his rational reflection to produce the corresponding will.186

The thoughts must thus lead to an action of will, so that the right affects are triggered. So you see, it is not sufficient to reflect coolly on these meditation points; one also has to draw certain conclusions, to illuminate the whole point and make decisions about it.

This of course then leads to the production of affects.

For example, the person meditating thinks of a sin which he has committed, and then pre sents to himself all the circumstances surrounding the event and decides that he no longer wants to behave in this way.

At that point, he realizes that he is not in harmony, but that something inside him is saying, “Well, but perhaps you could do it again after all, let’s not be so hasty!”

The human being is weak and has all kinds of opposition to change. This then triggers an affect in him.

He gets terribly afraid that he might not be able to keep his promise, and then he knows that he is moving from a venial sin to a mortal sin, because he would then have knowingly sinned again.

This leads to a moral conflict, a moral situation, from which the affectus probos, the right affect, emerges. 187

He has to let it make an impression on him in order to get churned up inside. After being in this state of inner turmoil for a while, it is likely that he can eventually bring himself to make a decision after all.

And then comes the 1nal part of the meditation, namely the part called the colloquy. About this he says,

This colloquy is nothing other than that one speaks in familiar terms with Christ the Lord or with the Mother of God or with the Holy

Trinity or with one of the divine persons.188

It is most curious to think of holding such a conversation.

He also says other things, speci1cally that one should then conduct this conversation

in a variety of ways, for example by “assigning diferent people” in the sense of masks, of roles, and that one should for example “speak as if one were the creature with the creator, or as the servant with the master, or as the son with the father, the pupil with the teacher, the patient with the doctor, the friend with the friend, or the beggar with the rich man,” the purpose being to illuminate one’s relationship with the Divinity from all sides.189

When, for instance, one speaks as friend to friend, it is of course dif fer ent from when one speaks as a beggar to a rich man.

Thus the conversation gains a greater psychological character of real ity, and a great many more aspects appear.

The conversation consists of addressing someone.

The Godhead is simply spoken to, but there is no one there who answers.

The case is therefore something like—to give a banal example—the one in a little book by George Sand in which she pre sents conversations with her soul mate, but over the thirty pages only she speaks, we never hear what he says.190 It is therefore a wholly one- sided conversation.

It is only a talking to. The exercitant speaks to the Godhead and doesn’t hear what the Godhead replies.

In antiquity it was similar. People also spoke to the god- images back then.

In some places there was even a step next to the statue of a god, so that one could climb up and speak into the god’s ear.

But in those days the gods answered.

People would gaze at the statues of the gods until they could perceive a vis i ble sign: for example, the statue nodded its head.

The honored object was certainly not inert.

We know this also from the legends of saints, in which the saints depicted in paintings

make certain gestures, or a voice is heard.

The projection caused by my addressing the object brings about an animation of the object, so to speak, which then
appears to be reacting.

The statue of a god nods its head or some other sign occurs, the objectivity of which cannot be established.

But that doesn’t matter.

The essential thing is that the connection with the Godhead has taken place for that par tic u lar person.

Then it is completely irrelevant whether the statue really, in our sense of the word, nodded or not.

But in these exercises, we never hear about any kind of response, not even a trace of such an answer, apart from the indirect effect of the grace. which is thus understood as the fruit of the oratio and could be interpreted as the answer of the Godhead.

After the colloquy comes a spoken prayer, the oratio vocalis, as instructed here: “if the person concerned is on special terms with the Mother of God, it is good to say an ‘Ave Maria,’ or if it is the Holy Trinity, then one should say a ‘Pater Noster,’ and if it is Christ who is standing in front of you, you should say the ‘Anima Christi.’ ”191

It is most common to say the “Anima Christi.”

That is an old Church prayer that is meditated on very carefully in the modern exercises. I would like to use this prayer to give a basic description of the form the meditation takes.

I need to show you how these things are meditated on in detail.

Thus we will do the same as we already did with the Eastern texts.

There we also went into the individual details of the meditations and saw what a unique spiritual constellation emerges from those Eastern symbols.

We now want to do the same for the Christian spirit.

Now, here too I would like to ask you again to listen objectively and to try to forget that you, some of you at least, have had a Christian upbringing.

The “Anima Christi” prayer is not by Ignatius, but is an old Church prayer:

Anima Christi, sancti1ca me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, la va me.
Passio Christi, conforta me.

O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me
Et iube me venire ad te,
Ut cum Sanctis tuis laudem te
In saecula saeculorum. Amen.

(Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.

Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within your wounds hide me.
Permit me not to be separated from you.
From the wicked foe, defend me.
At the hour of my death, call me
and bid me come to you
That with your saints I may praise you
For ever and ever. Amen.192)

So that is how this short prayer goes.

We now want to look at the individual parts of this meditation prayer, like we would with any text, and we should take a naive approach, as it were, to these contents that will partly seem so familiar to us, and yet are also so unfamiliar.

Here I will follow the analy sis by Erich Przywara.193

He has written three volumes about the exercises, entitled Deus semper maior.194

He says with regard to this “Anima Christi” that one should be subjectively aware that one’s “soul is permeated by Christ” and one’s “blood is perfused by the blood of the Passion of Christ.”195

Those are his words.

The anima Christi is actually a strange idea. Is the soul of Christ differentiated from Christ as a 1gure?

It seems almost to be the case, because other wise one would not speak of an anima Christi.

But because Christ is the whole Godhead according to the dogma, one could surely not also separate him from his anima. But in this prayer, the anima and the corpus are distinct, are two dif fer ent things.

Przywara now says that the main content of the whole exercises actually lies in this intersection, namely in the sentence “Christ lives in me.”196

He is referring to the part in Galatians where Paul says, “I am cruci1ed with Christ: nevertheless I live; yet not I, but Christ liveth in me.”197

Now one tries to somehow make this assertion true in the meditation, or to bring it into effect through consideratio— consideration, weighing up, reason; meditatio— reflection; contemplatio— contemplation, looking at; and fourth, through experiencing it through the senses.

This is a typically Ignatian feature, that the human senses also have to be involved, other wise this penetration by Christ has no entry point.

And the result of these four stages or forms of meditation must be that Christ is seen, in a way, from the inside, almost as if he is within one.

We could just as easily say, “I in Christ”, which Przywara formulates like this: “From within Christ, to see with His eyes, to feel with His heart, to breathe with Him[.]”198

In other words, a complete transposition199 of the person into the Christ 1gure.

This is a classic difference from how it is in the East.

There, it is not about being transposed into the Buddha, but rather I become Buddha.

But here, it is about something that Ignatius already called a “jumping out of oneself,”200 a kind of jumping over into the Christ 1igure so that one leaves oneself behind, so to speak, or one dissolves fully in the physical and spiritual essence of Christ, with a complete stripping of the self.

That is the opposite to what we saw in the East, where the self becomes the Buddha.

At the end of our examination of the “Anima Christi,” I will show you a few more Eastern texts in which you can clearly
see the Eastern attitude.

Przywara now goes through the prayer line by line, word by word, saying what he thinks about it, what occurs to him. These interpretations are very in ter est ing from the psychological standpoint.

About the 1irst line he says,

1. “Anima Christi, sancti1ca me.” (Soul of Christ, sanctify me.)

The soul is the entity of the whole life. The soul of Christ is the entity of all that which is Christ. Out of the soul of Christ the life of Christ is formed, and therefore my life as Christ in me.201

Soul, what is the soul? It is the form, the entity of Christ's being.

A mold for all that which is Christ.

From this form, the life of Christ is formed, and therefore also the life of the one who is contemplating Christ, who is meditating on Christ.

And insofar as he allows his life to be formed thus, he is in a way also transferred over into this life of Christ, so that
he now vere, realiter et substantialiter202 no longer lives as himself, but as Christ.

This idea of the soul as form is a concept already found in the Middle Ages: that the soul is actually the form- giving principle of human beings which also forms their outer lives and their bodies.

So when one meditates on the soul of Christ, one is meditating on the form.

We 1nd the same idea in the East. I visited a monastery at Belur Mutt, north of Calcutta, several times.

It's a monastery of the Ramakrishna order.203

There is a small chapel room which does not have an altar as we understand it, but rather a curtain under which is a kind of throne consisting purely of low silk cushions.

On top of it is a photo graph of Ramakrishna. It's terribly tasteless, but the people don't see that at all.

They actually see Ramakrishna here.

A daily meditative prayer is said before the photo graph, not in order to honor Ramakrishna, but to adopt the form of Ramakrishna: to enter into the form of Ramakrishna.

This is literally what they told me. I took part in this meditative ritual.

What I found very in ter est ing was that the monk who was the celebrant had to prepare the day before with a long meditation exercise until he had conceived of204 the form and entered into the anima of the Ramakrishna.

As such he was then able to lead the ceremony. The ceremony itself was very typical of Hinduism.

They brought old Vedic offerings as symbols: for the earth, 2owers; for light, 1re; for the air, a frond to fan the altar seat; for water, a sprinkling, a libation of water.

Then they sang Vedic hymns.

All the monks sit on the 2oor in the lotus position throughout and often prostrate themselves at certain points as the offerings are made.

Thus it is not an honoring of Ramakrishna

in the usual sense— rather, signs205 are generated that are reminiscent of the form into which each individual enters: once again it is a very different concept from the Christian one, even though the basic idea of the soul as form is the same.

The anima Christi is now supposed, as a result of the meditation, to permeate through the exercitant so completely that his own life becomes the life of Christ himself.

Then Przywara moves on to the second part of fhe 1rst line. I will read this part out to you, because it is almost impossible
to get across the unique emotion of the meditation:

Therefore: sancti!ca me, separate me out and set me apart like temple and temple utensils, which are separated out and set apart so that they either serve only the temple or must be destroyed, and in the service of the temple itself serve the altar, i.e., become the sacri1ce. "Holy" means "with God," and yet also means "damned"— treading the 1ne line between blessing and curse— and herein completely surrendered. Christ lives in me—or I do not live. Christ
is all—or is the curse into nothingness.206

That refers to this point: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree[.]"207

1. "Corpus Christi, salva me." (Body of Christ, save me.)

The life of Christ in me is the life of God which became the body, and whose body is the vis i ble church.208

The Church is also the corpus Christi.

It is not about invisible divinity, hidden interiority, unembodied spirituality, pure soulfulness, but about God who becomes man, inwardness that expresses itself in the work, spirituality that finds expression in the 2esh, soul that is only vis i ble as a body.

Christ in the visible church, Christ in the vis i ble work in the vis i ble world.

Because He should be every thing, every thing in me, every thing through me and into the world.209

That is now the method which I spoke of earlier, namely the inner realization that should lead

to the eruption of affects.

Then come ethical conclusions that lead to action; vis i ble fruits, as it were.

So, this body of Christ which is meditated on here is the visible manifestation of the Lord who is to save me, speci1cally to make me whole.

About that he says,

Herein: salva me, save me.

The body saves: Christ, by making him vis i ble, human, 2esh— through the humility of this impotence.

Save me210 [He has a peculiar style that I don't vouch for; CGJ] healed wound of the sins, healed blood of the sacri1ce.

The sin is redeemed in the sacri1ce: sancti!ca me.

But the sacri1ce is not the last. Because sacri1ce is the most open wound. Sin is redeemed in the sacrifice in the body of Christ.

The body of Christ is the salvation: salva me.

Thus it is the perfect wholeness: spirit and 2esh, God and creature are one in the "head and body one Christ," in every one of his limbs, in every life and working of these limbs.211

The corpus Christi is thus here thought of as the source of human wholeness.

At the same time it is a reason why those meditating have in a way to take leave of themselves in order to enter completely into the form of Christ, through which they achieve that wholeness which Christ symbolizes for us. Namely, Christ is for us a symbol for the wholeness of the human being.

So you see how deep these meditations go.

Of course, such depths are not reached in every case, but in the case of such an ingenious man as Przywara these things naturally go a lot further.

In principle, that is how the things are carried out.

Once again, it is extraordinarily striking that one 1nds here an explicit tendency toward visibility, toward concrete material
real ity, and not an evaporation into the spiritual realm, a renunciation of the body or the 2esh; instead it is expressly the flesh, the body, the concrete that is emphasized.

And again, that is something that we do not 1nd at all in the East. It is totally unfamiliar.

There, nothing becomes concrete, rather the concrete is all dissolved in mâyâ.212 Every

thing is illusion.

If you do not know that, you have not even grasped the very basics of yoga philosophy. It is a real illusion.

It is concrete, but this concreteness is illusion.

There it is not a transcending of the body, but the body becoming illusory. Amid the real ity, carnality, actuality of the body, this inner adjustment takes place through which one recognizes it as illusion.

And then one is in another state.

Here, however, there is clear tendency to allow this inner experience to immediately also become an outer experience.

This is now the aspect that ontrasts most strongly with the earlier meditation exercises of the Devoti.

This is speci1cally Ignatian: this orientation toward the realization in concreto, the becoming-real in the body of the Church.

This unique emphasis on the physical could even make one wonder whether for us Westerners the physical is not actually an a priori real ity at all, but first has to be preached, 1rst has to become real.

There are many things in our religion that point to this.

We only have time to touch on one other point, which is just as peculiar, namely the [third line of the “Anima Christi”]:

1. “Sanguis Christi, inebria me.” (Blood of Christ, inebriate me.) If you were to read such words in an Indian text you would think of a bloodlust, of a so ma drink,213 perhaps of an orgy at which blood was drunk. You might think of a Dionysian blood ceremony—at any rate certainly of something very primitive.

But of course we are so used to these ideas that they no longer strike us as strange.

The blood of Christ is so abstract and anemic that it no longer says anything to us.

But imagine if we had never heard of it before.

Like that Indian man who visited England and stated, “What the missionaries say is all a con.

The English are actually animal worshippers! Everywhere they have doves, lions, ea gles, oxen, and winged men."

He had seen all these emblems in the Romanesque and Gothic churches and thought, "Aha, now we have it!"

And we no longer even notice when we are in a church and see a lamb with a banner and

cross or a putto214 with a little angel's head and golden wings.

But to a naive person, like the Indian man, it is striking. And the texts are also striking.

The first time someone hears "blood of Christ, inebriate me", it sounds very dangerous.

One has all sorts of suspicions and thinks, "What is meant by that?"

What is it actually getting at? It awakens memories of ancient times past, when gruesome human sacri1ces were made.

Then you see a person being horribly cruci1ed, a bleeding corpse so to speak.

That is terribly shocking for the naive understanding.

One asks oneself, "What sort of people must they be, to have such symbols?"

That is typical of the West. In the East there is no blood and soil theory.

Just imagine, a Catholic authority claims the ideas of blood and soil for itself. And that is also correct.

This carnal outlook, these primordial instincts that come to the fore here, they originate with us. For example, just go and look in a gallery of medieval art.

What do you actually see?

One person is being roasted on the grill, another has his intestines pulled out, another is walking around with his head under his arm.

If you come from the East, it seems extraordinary. And what does that tell us?

You know, blood and soil, that was just bait to catch the mice and rats, and now it has become reality in quite a dif fer ent way.215

That's how it goes with us.

That's why, when one talks a lot about blood, then blood shall come.

But also one talks about it because it is already there. It is in our nature. “Bloodlust”—you must have heard that word.

We should also meditate on it, but more from the Eastern perspective, for our edi1cation, a kind of bitter edification.

However, the way Przywara meditates on it is of course in the Christian tradition, where the danger is already transformed into something intellectual and spiritual, so that one’s primordial ideas somehow vanish.

One no longer thinks of them at all.

Thus he says, 3. “Sanguis Christi, inebria me.”

Because Christ is within one from the inside (anima Christi), because Christ is one’s whole form (corpus Christi), therefore one is now also permeated, warmed, perfused by Him: not only the form of Christ as my form, but flowing in the flow of Christ, hunted to and fro in the bloodstream of Christ, restive in the restiveness of Christ, transformable in the transformation of Christ—in his body, which is the Church.

Therefore, “inebria me.”

The narrow and anxious “reasonableness” must become the intoxication of drunkenness, if my life is to be so swept away.

The blood of Christ glows, the blood of Christ hunts—in the love that is beyond all mea sure, in its height and breadth and depth. Inebriate me!216

“Inebria me” actually represents the inebriation through the sacrament of the wine.

That in itself is already a diminishment— wine instead of blood.

But the wine has a spiritual meaning in the Christian mystery, and as a result no longer signi1es that dangerous aspect of inebriation.

And the inebriation induced by the blood, by the wine, should now have the effect of sweeping the meditator into the corpus Christi, or into the corpus mysticum; through an act of vio lence as it were, through a drunken ecstasy, the
meditator is swept on a wave up and over into the bloodstream of Christ.

Some of these descriptions are found in Przywara. Carl Jung, The Spiriual Exercises of Ignatius Loyola, Page 74-85

1. https://www.facebook.com/groups/56536297291/

Carl Jung on "Ethics" - Quotations - Anthology (2023-02-15 04:11)

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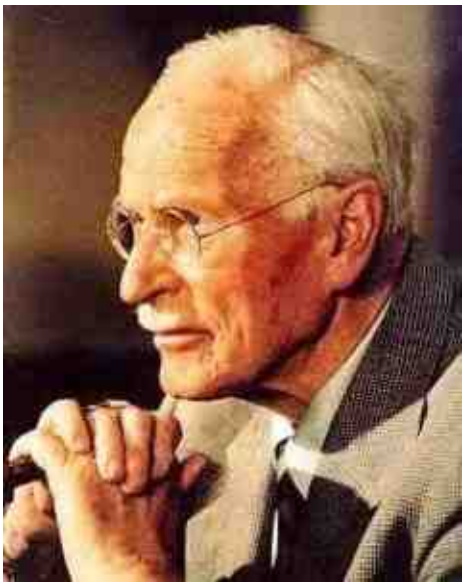

[2]Jung and Ethics

I do not enjoy philosophical arguments that amuse by their own complications. Carl Jung, CW 11, Para 68

I can hardly draw a veil over the fact that we psychotherapists ought really to be philosophers or philosophic doctors – or rather that we already are so, though we are unwilling to admit it because of the glaring contrast between our work and what passes for philosophy in the universities. Carl Jung, CW 16, Para 181

(a) The chief causes of a neurosis are conflicts of conscience and difficult moral problems that require an answer. Carl Jung, CW 18, Para 1408.

(b) He who does not possess this moral function, this loyalty to himself, will never get rid of his neurosis […] Neither the doctor nor the patient, therefore, should let himself slip into the belief that analysis by itself is sufficient to remove a neurosis. Carl Jung, CW 7, Para 497

Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate […] The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283

Kant is my philosopher!" Carl Jung, The Making of Modern Psychology, Page 168

The Self, is an a priori, existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego […] [But] if man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness […]. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 49

The philosophical discussion is a task which psychotherapy necessarily sets itself, though not every patient will come down to basic principles. The question of the measuring rod with which to measure, of the ethical criteria which are to determine our actions, must be answered somehow, for the patient may quite possibly expect us to account for our judgments and decisions. Not all patients allow themselves to be condemned to infantile inferiority because of our refusal to render such an account, quite apart from the fact that a therapeutic blunder of this kind would be sawing off the branch on which we sit. In other words the art of psychotherapy requires that the therapist be in possession of avowable, credible, and defensible convictions which have proved their viability either by having resolved any neurotic dissociations of his own or by preventing them from arising. A therapist with a neurosis is a contradiction in terms. One cannot help any patient advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

Because I know that, despite all rational safeguards, the patient does attempt to assimilate the analyst's personality, I have laid it down as a requirement […] that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure. Patients read the analyst's character intuitively, and they should find in him a man with failings, admittedly, but also a man who strives at every point to fulfil his human duties in the fullest sense. Many times I have had the opportunity of seeing that the analyst is successful with his treatment just so far as he has succeeded in his own moral

development. Carl Jung, CW 4, 586-87

“Good advice” is often a doubtful remedy, but generally not dangerous because it has so little effect. Carl Jung, CW 18, Para 358

Having learnt by long and often painful experience the relative ineffectiveness of trying to inculcate moral precepts, he [the therapist] has to abandon all admonitions and exhortations that begin with "ought" and "must" Carl Jung, CW 18, Para 1408)

Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. Carl Jung, CW 7, Para 218

Kant rightly requires the individual and society to advance from an ‘ethic of action’ to an ‘ethic of conviction’. But to see into the ultimate depths of the conviction behind the action is possible only to God. Jung CW 10, Para 871

The irrepressible demand to do what we regard as good, and refrain from doing what we regard as morally evil. It gives us a feeling of pleasure to act in accordance with the requirements of the categorical imperative, just as the gratification of any instinct brings with it a certain quantity of pleasure. Carl Jung, Zofingia Lectures, Page 171

If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. The nature of the solution is in accord with the deepest foundations of the personality as well as with its wholeness; it embraces conscious [sic] and unconscious and therefore transcends the ego. Carl Jung, CW 10, Para 858

One comforts oneself with the excuse that it was done in a good cause and was therefore moral. But anyone who has insight will know that on the one hand he [the doctor who lied to a patient] was too cowardly to precipitate a catastrophe, and on the other hand that he has lied shamelessly. He has done evil but at the same time good. Carl Jung, CW 18, Para 1417

the ethical problems that cannot be solved in the light of collective morality [Jung’s conformist conception of morality] or the "old ethic" are [irreducible, ontological] conflicts of duty, otherwise they would not be ethical Carl Jung, CW 18, Para 1414

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche’s thoughts on my own development. Carl Jung, Letters Vol. II, Page 123

The play and counterplay between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a “split” or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual. Carl Jung, Jung, MDR, Page 45

amount of unconscious. [...] But it must be clear, if the unconscious flows in with our action and with our behaviour, that we assume responsibility. Otherwise it would not be expressed, but would simply be an event that occurred, and it would occur just as well to fishes or plants. It would have no merit; it only becomes ethical inasmuch as we know. If you know that a certain amount of unconsciousness, which means a certain amount of risk, comes in, and you stand for it, you assume responsibility: insofar is your action virtuous or ethical.

Carl Jung, Zarathustra Seminar Page 1052-1053.

[w]hen you say you submit to the strength of God [it] sounds like something that is in a way very nice. You have a form, you can even justify yourself apparently, particularly when that strength of God coincides with what is said in books, or with what the priests say, or public opinion says. For instance, if you raise a fund for certain charitable purposes and [...] call it the will of God and say you are obeying his strength, everybody will pat you on the back and call it nice and virtuous [...] Hosea could say it was the command of the Lord [to marry the whore] and there was no gainsaying it. But where are you if you say it is the command of the self? You are an egotist, you are excusing yourself. What is the self? It is yourself and there is no excuse whatever. So you are absolutely in the frying pan. That is what you come to when you say God is dead: you have no excuse any longer. But there we are – we have lost every authority for what we do. Carl Jung, Zarathustra Seminars, Page 1054.

Life demands for its completion and fulfilment a balance between joy and sorrow [...] happiness is itself poisoned if the measure of suffering has not been fulfilled. Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. Carl Jung, CW 16, Para 185

Nietzsche, in his identity with Zarathustra, reviles the collective man without realizing that he is a collective man himself, so he is really reviling himself [...] Unfortunately enough, he has certain thoughts which transcend the lower regions, but that does not mean that he is identical with his high thoughts. In that respect he is exactly like a tenor who thinks he is identical with his high notes; but the tenor is a very ordinary man, and the more he identifies with his beautiful high notes, the lower his character will be, if it is only by way of compensation. Carl Jung, Zarathustra Seminar, Page 1421-22.

To unlearn all distinctions, save that concerning direction, is part of your salvation. CarlJung, Red Book, Page 360.

We can forgive the early Christian when he speaks of the love for the neighbor, because he was quite aware that he did not hate himself. He was taught that he loved himself and he knew it very well. He was aware of the primitive egotism and therefore he was aware of the fact that it was a merit to love the neighbor; he made a merit of it in order to compensate his absolutely naïve selfishness, the naïve love for himself. Then later on, it was discovered what a cunning loophole that love for the neighbor could be; when things are getting hot for yourself, disagreeable, then you simply love the neighbor and forget all about yourself. Jung, Zarathustra Seminar, Page 700

If those you love are far away, you have the greatest chance of being alone with your-self in the meantime; you have an incomparable opportunity to become acquainted with yourself and then you make discoveries. Carl Jung, Zarathustra Seminar, Page 702.

Even on the highest peak we shall never be "beyond good and evil", and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be. In this conflict, it will not help in the least to throw the moral criterion in the rubbish heap and to set up new tables after known patterns; for, as in the past, so in the future the wrong we have done, thought or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not. Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in

the future, without our being able to escape the demands of ethics. Carl Jung, CW 11, Para 267

We suspect and understand that growth needs both [good and evil], and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together. Carl Jung, Red Book, Page 406.

Of course one would refrain from using the word good there because it has acquired a particular quality in the history of morality; you know very well that the vital thing is not just good as we understand that word [Jung presumably means: good as kind, respectful, generous]. But you cannot deny it is vital [...] Perhaps you would say that to decide in such and such a way would be good and moral, but then you see that it is not vital to decide in that way; so a more vital solution should be sought, allowing life to be lived [...] The only question is: "Is it vital? Does it help life?" Carl Jung, Zarathustra Seminar, Page 569.

We have plenty of moral ideas which impoverish life, and we think it is even good to do so, but then we discover that we do it not for any moral reasons but out of sheer cowardice – just cowardice and pretext; we hide our cowardice behind moral laws. Carl Jung, Zarathustra Seminar, Page 111

These life-lines [...] are never general principles or universally accepted ideals, but points of view and attitudes that have a provisional value [...] [An individual must] take the way of the individual life-line he has recognized as his own, and continue along it until such time as an unmistakable reaction from the unconscious tells him he is on the wrong track. Carl Jung, CW 7, Para 497

The way, or whatever it might be, on which people go, is our way, the right way. There are no paved ways into the future. We say that it is this way, and it is. We build roads by going on. Our life is the truth that we seek. Only my life is the truth, the truth above all. We create the truth by living it. Carl Jung, Red Book, Page 351.

With Nietzsche man stands alone, as he himself did, neurotic, financially dependent, godless and worldless. This is no ideal for a real man who has a family to support and taxes to pay Carl Jung, CW 7, Para 397

The Pauline overcoming of the law falls only to the man who knows how to put his soul in the place of conscience. Carl Jung, CW 7, Para 401.

[i]n most people the cause of the division is that the conscious mind wants to hang on to its moral ideal, while the unconscious strives after its – in the contemporary sense – unmoral ideal – which the conscious mind tries to deny. Men of this type want to be more respectable than they really are. Carl Jung, CW 17, Para 18.

[t]he conflict can also easily be the other way about: there are men who are to all appearances very disreputable and do not put the least restraint upon themselves. This is at bottom only a pose of wickedness, for in the background they have their moral side which has fallen into the unconscious just as surely as the immoral side in the case of the moral man. Carl Jung, CW 17, Para 18.

the irrepressible demand to do what we regard as good, and refrain from doing what we regard as morally evil. It gives us a feeling of pleasure to act in accordance with the require-

ments of the categorical imperative, just as the gratification of any instinct brings with it a certain quantity of pleasure Carl Jung, Zofingia Lectures, Page 171.

The Freudian theory of repression certainly does seem to say that there are, as it were, only hypermoral people who repress their unmoral, instinctive drives. Accordingly the unmoral man who lives a life of unrestrained instinct, should be immune to neurosis. This is obviously not the case, as experience shows. Such a man can be just as neurotic as any other. If we analyse him we simply find that his morality is repressed (Verdrangung). The neurotic immoralist presents, in Nietzsche‘s striking phrase, the picture of the “pale felon” who does not live up to his acts. Carl Jung, CW 7, Para 29.

There are vast masses of the population who, despite their notorious unconsciousness, never get anywhere near a neurosis. The few who are smitten by such a fate are really persons of the “higher” type who, for one reason or another, have remained too long on a primitive level [of consciousness]. Their nature does not in the long run tolerate persistence in what is for them an unnatural torpor. Carl Jung, CW 7, Para 291

To have an attitude means to be ready for something definite, even though this something is unconscious; for having an attitude is synonymous with an a priori orientation to a definite thing, no matter whether this be represented in consciousness or not. The state of readiness, which I conceive attitude to be, consists in the presence of a certain subjective constellation [...] Whether the point of reference is conscious or unconscious does not affect the selectivity of the attitude, since the selection is implicit in the attitude and takes place automatically. It is useful, however, to distinguish between the two, because the presence of two attitudes is extremely frequent, one conscious and the other unconscious. This means that consciousness has a constellation of contents different from that of the unconscious, a duality particularly evident in neurosis. Carl Jung, CW 6, Para 687

Conventional morality is exactly like classical physics: a statistical truth, a statistical wisdom. The modern physicist knows that causality is a statistical truth, but in practice he will always ask what law is valid in that particular case. So it is in the realm of morality. Carl Jung, CW 10, Para 871.

You are tempting me to lay down a rule. But I would rather advise: do the one thing or do the other according to circumstances, and in your therapeutic work do not act on any a priori, but in each case listen to what the concrete situation demands [...] For instance, a patient is still so unconscious that you simply cannot take up an attitude towards his problems. Carl Jung, CW 10, Para 879

Something must grow from inside her. Another patient has reached a certain level of consciousness and expects orientation from you. It would then be a great mistake not to make your attitude clear. The right thing must be said at the right time and in the right place. (Jung, CW 10, Para 880

It is of the greatest importance for the young person, who is still unadapted and has yet achieved nothing, to shape his conscious ego [...] He must feel himself a man of will, and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially. Carl Jung, CW 16, Para 109.

It is obviously not enough for [the patient] to know how his illness arose and whence it

came, for we seldom get rid an evil merely by understanding its causes. Nor should it be forgotten that the crooked paths of a neurosis lead to as many obstinate habits, and that for all our insight these do not disappear until replaced by other habits. But habits are won only by exercise, and appropriate education is the sole means to this end. The patient can only be drawn out of himself into other paths, which is the true meaning of “education”, and this can only be achieved by an educative will. Carl Jung, CW 16, Para 152

He who does not possess this moral function, this loyalty to himself, will never get rid of his neurosis [...] Neither the doctor nor the patient, therefore, should let himself slip into the belief that analysis by itself is sufficient to remove a neurosis. Carl Jung, CW 16, Para 497.

If we call everything that God does or allows “good” then evil is “good” too, and “good” becomes meaningless. Carl Jung, CW 9ii, Para 423

Obviously evil can be represented as a diminution of good, but with this kind of logic one could just as well say: The temperature of the Arctic winter, which freezes our noses and ears, is relatively speaking only a little below the heat prevailing at the equator [...] The privatio boni argument remains a euphemistic petitio principii no matter whether evil is regarded as a lesser good or as an effect of the finiteness and limitedness of created things. Carl Jung, CW 9ii, Para 94

good and evil are [...] principles. The word “principle” comes from “prius”, that which is “first” or “in the beginning” [...] Good and evil are principles of our ethical judgement, but, reduced to their ontological roots, they are “beginnings”, aspects of God, names for God. Carl Jung, CW 10, Para 864

The false conclusion [of the privatio boni] argument necessarily follows the premise “Deus = Summum Bonum”, since it is unthinkable that the perfect good could ever have created evil. It merely created the good and the less good [...] Just as we freeze miserably despite a temperature of 2300 above absolute zero [...]. It is probably from this tendency to deny any reality to evil that we get the axiom “Omne bonum a Deo, omne malum ab homine”. This is a contradiction of the truth that he who created the heat is also responsible for the cold (“the goodness of the less good”). [...] One could hardly call the things that have happened, and still happen, in the concentration camps of the dictator states an “accidental lack of perfection” – it would sound like mockery. Carl Jung, CW 9ii, Para 144

The anima is the great entangler and the Maya who involves [us] in good and evil. Marie von Franz, Shadow in Fairy Tales, Page 129

[Manichaeism] forced the Church to take an important step: the formulation of the doctrine of the privatio boni, by means of which she established the identity of “good” and “being.” [...] one half of the polarity, till then essentially metaphysical, was reduced to a psychic factor, which meant that the devil had lost his game if he could not pick on some moral weakness in man [...] As interpreted by dogma, therefore, good is still wholly projected but evil only partly so, since the passions of men are its main source. Carl Jung, CW 14, Para 86

we are true[...] to [our] innermost nature and vocation [...] [we] alone and the Omniscient [see] the actual situation as it were from inside, whereas the judges and condemners see it only from outside. Carl Jung, CW 10, Para 869

As a therapist I cannot, in any given case, deal with the problem of good and evil philosophically but can only approach it empirically. But because I take an empirical attitude it does not mean that I relativize good and evil as such. I see very clearly: this is evil, but the paradox is just that for this particular person in this particular situation at this particular stage of development it may be good. Contrariwise, good at the wrong moment in the wrong place may be the worst thing possible. Carl Jung, CW 10, Para 866

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation [by which Jung means individuation], not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God [by which Jung means the negative polarity of the Self which we call 'evil'] would find no room. Carl Jung, CW 11, Para 746

Christ's [...] sacrificial death was a fate chosen by Yahweh as a reparation for the wrong done to Job on the one hand, and on the other hand as a fillip to the spiritual and moral development of man. There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

the indispensible prerequisite for synthesis, for unless the opposites are constellated and brought to consciousness they can never be united. Freud halted the process at the reduction of the inferior half of the personality and tended to overlook the daemonic dangerousness of the dark side, which by no means consists only of harmless infantilism. Man is neither so reasonable nor so good that he can cope eo ipso with evil. Carl Jung, CW 14, Para 346

.[T]he shadow is merely something inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalise and embellish human existence. Carl Jung, CW 11,Para 134

Everyone carries a Shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected, and is liable to burst forth suddenly in a moment of unawareness. At all events, it forms an unconscious snag, thwarting our most well-meant intentions. Carl Jung, CW 11, Para 31,

Everything suggestive of illness should be avoided [when speaking with patients] [...] Illness too is a solution of sorts, a way of disposing of life's problems: 'I am ill, now the doctor must help!" [...] They are disappointed when I treat them as normal people and myself act as a normal man. Carl Jung, CW 10, Para 881

If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 131

People speak sometimes of "overcoming" evil. But have we the power to overcome it? [...] [I]t is often impossible to speak of overcoming evil, because at such times we are in a "closed" situation, in an aporia, where whatever we choose is not good [...] Often we cannot say in such situations how the problem of good and evil will work out. We have to put our trust in the higher powers. Carl Jung, CW 10, Para 883

Suffering, whether it be Christ's passion or the suffering of the world, remains the same as before. Stupidity, sin, sickness, old age, and death continue to form the dark foil that sets off the joyful splendour of life. Carl Jung, CW 9ii, Para 84

Each individual has his own ethical level and form of reaction. There are, for example, thick-skinned people who can afford a lot of what we would call sins. Other people cannot afford anything; as soon as they sidestep a bit from their own inner law, they get the most awful dreams and inner reactions [...] People in analysis sometimes do the most incredible things, and you think that now it is possible to catch them on their shadow. But naturally, as an analyst, one has to wait until they themselves have a dream. Then they have no dream! The unconscious has pardoned them. Marie-Louise von Franz, Shadow in Fairy Tales, Page 144

1. https://www.facebook.com/groups/56536297291/
2. http://GiovanniColacicchi/

The Spiritual Exercises of Ignatius Loyola: Lecture 5 [1 December 1939] (2023-02-16 04:56)

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dealt with the /fth verse [of the “Anima Christi”]: “Passio Christi, conforta me.” (Passion of Christ, strengthen me.)

I highlighted that suffering and the attitude to suffering is one of the classic differences between the Eastern and Western standpoints.

As I said, in the East there is a quite dif fer ent psychological temperament.

The Easterner says, “I am the âtman” or, “Through enlightenment I become Buddha,” while the Westerner’s entire standpoint is that one’s own life and one’s own autonomy lie in the figure of Christ.

Thus the Western person says, “My life dis appears into the life of Christ, I am permeated and overpowered
by him.”

It is notable that the East has an essentially negative attitude to suffering. Suffering belongs to illusion.

The world is a place of suffering, but one leaves this state by freeing oneself from conflicts.249

Meanwhile, this growing into the life of Christ leads one to receive250 the mystery of Christ: in other words, to perceive the suffering of the God who is becoming or has become man, as Przywara says.251

If we then think that Christ is the corresponding /gure of the self for the Westerner, then this realization that the God- man, or the God- become- man, suffers actually means that the pro cess of individuation, of becoming oneself, is a painful affair that causes suffering.

This suffering is not expressed as my personal suffering, but as the suffering of God.

So we could say that it is projected into the divine figure. We do not find this concept in the East.

The person becoming Buddha is even, to the extent that that person is enlightened, freed from suffering. Suffering dis appears like the clouds of mâyâ.252

This peculiar Western attitude means, therefore, that the more perfect figure, the bigger person, the more comprehensive, future man who towers above the pre sent one, is a God who, so to speak, becomes man and in so doing experiences suffering.

We could thus also flip the sentence around—by developing myself into this divine or perfect state, I go through
a process of suffering.

This condition of suffering is of course also a human condition: that is, my state of suffering; but that is secondary, in that it
repeats the suffering of Christ in a way.

The essential ele ment here is not my suffering, but the suffering of Christ, which is always pre sent, always happening.

This is one of those concepts that is dif/cult to grasp, which you will also find in the psy chol ogy of the Mass:253 namely, that the sacrifice of Christ is not a repeated sacrifice, but is ongoing, always pre sent, a sacrifice that took place outside of time and in some way is always happening, because it took place in eternity, that is, beyond time, and seems always to repeat itself.

The Passion of Christ is the same.

It is an eternal suffering, a permanent suffering, but it is also continuously resolved through the glorification and transfiguration of Christ, and by the return of Christ to the purely divine state as the second figure in the Trinity.

This formulation seems to sit well with the Western temperament, other wise we in the West would prob ably have come up with something quite different.

It must in some way /t our temperament, other wise it would not have been pos si ble for such an objectionable concept as that of a suffering God to have gained such a following.

If you think about it, in the ancient world, the idea that a God suffers must have seemed totally shocking. And indeed it is.

That counted against Christianity, and yet the idea still managed to assert itself with such force that the Western mind has been captivated by it for fifteen hundred years.

There is no other idea in the West that could come nearly as close to expressing the Western mindset, and hence our fascination with it.

Now, gradually, mankind is beginning to somehow slough off this fascination, and to that extent also our understanding of these statements is collapsing and they are apparently losing effectiveness, which represents a great loss.

I would like to provide you with more information about the Christian concept, because it is of fundamental importance for an understanding of the Exercitia spiritualia.

As you know, our Protestant concepts are not completely in agreement with the Catholic ideas, because in Protestantism
the strict concept of the Trinity has dis appeared to a large degree.

You may have read recently in the Neue Zürcher Zeitung about the decisions regarding the ecumenical council of churches.254

This story reveals a piece of medieval religious history, namely a discussion about whether to sign a document asserting that Christ is God.

A host of voices were raised against it. Apparently one can also hold the view that Christ is not God.

This notion shows what the pre sent situation is like, at least in reformed Protestantism.

We cannot even acknowledge Christ as the Godhead, even though he himself said he was the Son of God.

This position of Son of God played a considerable role, after all, and as you perhaps remember from the New Testament, the Jews wanted to stone Jesus for saying such a thing.

John says in chapter'10 [of his Gospel], Jesus answered them, Is it not written in your law, I said, Ye are gods?/ If he called them gods, unto whom the word of God came, and the scripture cannot be broken;/ Say ye of him, whom the Father
hath sancti/ed, and sent into the world, Thou blasphemest; because I said, I am the Son of God?/ If I do not the works of my Father, elieve me not./ But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.255

Christ refers here to Psalm 82, where it says, "I have said, Ye are gods; and all of you are children of the most High."256

This statement is very curious and very obscure, and people have often wondered what is actually meant by it.257

But with a literal reading, there is really no other way to understand it than that we are children of God, or related to God.

All other interpretative gymnastics are just that.

Because there are also other parts in the New Testament that provide evidence that such a statement was meant, that man is related to God, and that Christ's assertion that he was the Son of God was not so absurd after all. For example, in the second epistle to the Corinthians we find the following: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"258

Then another passage at Galatians 2:20: "I live; not I, but Christ lives in me."259 That is the literal translation.

There are some Protestant theologians now publishing Bible translations in which it does not say Christ is "in you" but "between you", "among you",260 so that one doesn't get the idea that Christ could be the inner Christ, that it is a case of an inner relation with God.

It's hard to understand why anyone would have such resistance to the idea, but one has one's suspicions.

I would like to give you a parallel from the ancient world.

South of Cairo in Oxyrhynchus, papyri from the first century were unearthed that were

apparently notes from a kind of collection of anecdotes about Jesus.

They prob ably predate the canonical Gospels, which came very late.261

In the Gospels it says, “For where two or three are gathered together in my name, there am I in the midst of them.”262

That would be the between.

But the original263 version says, “Wheresoever there are (two, they are not without) God: and where there is one alone I say I am with him.”264 It seems that the text was subsequently edited,265 to take away the one and add it to the two.

Then there are three. That’s enough for an association, for a church in fact.

One alone cannot make a church, despite what Coleridge once said: “I believe in the one and only true church of which I am presently the only member.”266

You see what considerations are at play here: namely, consideration for the church.

One alone does not have grace; there needs to be a club of members already.

That is of course clearly intended to discourage lone mavericks and activities that are too individualistic.

But inevitably, it still has an effect in the church today.

That’s why one point, I believe, was translated completely incorrectly. It is not at all that Christ is “among you,” but that he is actually “in you.”

Paul acknowledges that “Christ liveth in me.”267 Paul no longer lives, Christ lives. He is the body. If I fit in anywhere at all, I am merely an accessory.

There is also a passage in the Acts of the Apostles: “For in him we live, and move, and have our being; [. . .] For we are also his offspring.”268

That is: we have a divine lineage.

Here we see the roots and seeds of an original primordial view which in the course of Chris tian ity’s history have not developed; instead the whole autonomy of the human- divine being has become concentrated in Christ, and man has been left empty- handed, so to speak.

These seeds have not developed, and yet these are the seeds from which the Eastern belief developed: I am the âtman, I am the world.

In the West, this pro cess was reversed, as you can see.

Man sank down and is only signi/cant as a member of a community.

As an individual, a man has no divine right, but must wait for the grace of the church.

Then why are we surprised when a martial269 age finally erupts and this idea is already prepared in our culture, where there is then not even any God left to turn to?

What is man then?

There is no longer a church, but there is a crowd, there is the state, and the individual no longer exists.

That is a catastrophe, both spiritual and human, of the greatest magnitude.

Then we can no longer allow ourselves to have organ izations, to form groups of people—because we have no form other than the state, which is nothing but a conglomeration of human individuals, and which, although it is man- made, does not come from our deepest nature, but is a protective device that is intended always to remain in human hands.

Then, of course, the mob mentality emerges.

Each person regresses to the subhuman level, because they are no longer an individual, a personality.

The individual can no longer be heard, because now the beast roars.

Only someone who can roar louder than the beast can still be heard.

We have the loss of the church structure to thank for that.

But it is also due to the fact that education has historically been solely the domain of the church that the civilized European has sunk to this level.

Nowadays the church should know that it can no longer subordinate the individual exclusively to the church.

That nullifies a person, and if the church walls cave in there is nothing left but rubble, and the individual no longer even exists. Instead of developing these seeds, which are clearly sown and articulated in the Holy Scripture, the church developed its power, its strength as an institution for human welfare.

Our entire culture, after all, is essentially Christian.270

That we can say for sure, because had the Catholic church not existed where would we be now?

We would be absolutely nowhere. But we got stuck with the church as an institution, and didn’t incorporate the original confessions.

Thanks to this situation, we have never been able to comprehend the East.

Because all we do is dismiss the Eastern ideas as so- called megalomania. Who here knows that Christ said, “You are gods”?

Have you ever heard a sermon about that? I haven’t.

There are still many points in the New Testament on which no sermons have been given. I must tell you about another point.

In the Acts of the Apostles, you’ll find that depiction of the pouring forth of the Holy Ghost which is psychologically
signi/cant.271

Christ says, “I want to leave you a paraclete, a comforter.”272

That is, he wants to leave the Spirit of God for these children of God whom he is now leaving.

There the Spirit of God falls from heaven as fiery tongues.

These /ery 0ames do not fall “between” people, but upon each individual figure. Each of them receives the paraclete and can then say, “I have received the spirit of God. I am the abode, another aspect of the Godhead.”

That is the third in the Trinity. The whole Godhead is received in the Holy Ghost. It also simply makes sense logically.

But it was never followed up, thanks to the Inquisition. If one man says he has received the spirit of God, that he is the theos, what can one say to that?

There’s nothing more to say.

Because then he could proclaim anything, the worst kind of heresy. That’s what the so-called Schwarmgeister did.273

Then the whole institution of the church crumbles, so we have to understand that it was impossible for the church to deal with this problem.

But this problem is an eternal truth, and becomes acute at those moments when the church cannot keep its 0ock together any longer, when cracks appear in the church walls.

Then we should remind ourselves of these assertions. They are not empty words, but basic psychological truths, without which we do not have any kind of buttress against the problems of today.

If as individuals we do not manage to remember our own divinity, so to speak, we de-generate helplessly into the herd- animal mindset.

Someone simply saying “I” is not enough;274 such people are seen as mere egoists or individualists, and rightly so.

But as for an individual person remembering his original divinity, that is a completely different story.

Such a pronouncement expresses the deepest foundations on which we stand.

It concerns the whole person, only a tiny part of which is found in our consciousness.

This statement concerns the human self.

It is not he, not the I, who is God: the self is the God within, and this self is, as the whole, significantly superior to the part, namely consciousness.

In Christian philosophy, we hear virtually nothing about this self, because it is kept hidden.

But we would have heard about it if the church had been able, when it was still all- powerful, to develop the religion of the Holy Ghost: to rise up out of Christ, that is, as he said himself.

Because if he is the Son of God, and he calls us the children of God, then we would be his brothers and sisters.

If the Holy Spirit as the third person of the Trinity descends on every one, then lots of people are in exactly the same spiritual state as Christ was when the Spirit of God descended on him in the baptism.

But this idea was too dif/cult. It is still far too dif/cult for the church today. In the Middle Ages, one would have been burnt to death immediately for voicing such criticism.

But we can never accept and perceive as true our spiritual connection with the East, we can never assimilate the East, if we do not also consider this Christian predisposition in us, when we do not know that this assertion was also already pre sent in the original texts of Christianity.

We are suffering from a développement arrêté.275

Our spiritual development in the West has been somewhat stunted, while in the East it has become hypertrophic, because they did not have institutions that could be compared in any way to the Catholic church.

Buddhism is far from being a church in this sense.

I would like briefly to quote an author who suffered from this Western problem, wrestled with it, and was felled by it.

I mean, the problem of the collapse of the church, of traditional Christianity, that unfortunately cannot be denied. Optimistic souls want to think and believe that it can still be saved, but if we look at the facts, if we count the number of people
who are extra ecclesiam,276 we must admit that Christian ity is in bad shape nowadays.

That person is Friedrich Nietz sche. He made the pronouncement, “God is dead.”277

God has died. And he didn’t realize that in proclaiming this he was actually within the dogma, that it was a Christian
pronouncement.

Because God has died. He is always dying, and the death of Christ is one of the mysteries of Christianity.

The death of God is preached to us, after all. That much we know: God has died.

But Nietzsche didn’t mean it like that; he meant: God has come to an end.

With that, God coming to an end and having no successor, something very special happened for the world.

Nietzsche didn’t know that he would become God’s successor.

Then when mental illness got the better of him, he signed his letters with names such as “the crucified one” or “Dionysos”,
or “Zagreus”— that is, the mutilated one, who was also a god, also a deceased god.

And this fate was played out in him. In Zarathustra, he prophesied it himself, when he says to the dying tightrope walker, “Your soul will be dead even before your body.”278

Eleven years after his soul died, Nietz sche’s body died.

No won der that in his most signi/cant, far- reaching book, his confessional work

Thus Spoke Zarathustra, there are many parts which are thoroughly Christian.

He moves within a thoroughly Christian world view— how consciously, is hard to say— but he has a Western psychology
and simply cannot escape this Western world view.

He simply has to extend his thinking within these Christian categories, and thus he also dealt with the motif of the suffering God in Zarathustra.

I would like to present it to you as a document humain.280 Pay attention to the unique symbolism that Nietzsche uses.

You will find these points in the section called “The Intoxicated Song”:281

God’s woe is deeper, you strange world! Reach out for God’s woe, not for me! What am I? An intoxicated, sweet lyre
— a midnight lyre, a croaking bell which no one understands but which has to speak before deaf people, you Higher Men! For you do not understand me!

Gone! Gone! Oh youth! Oh noontide! Oh after noon! Now come eve ning and mid-

night; the dog howls, the wind:
is the wind not a dog? It whines, it yelps, it howls. Ah! Ah! how it sighs! how it laughs, how it rasps and gasps, the midnight hour!

How it now speaks soberly, this intoxicated poet! perhaps it has overdrunk its drunkenness? perhaps it has grown over- wakeful? perhaps it ruminates?
it ruminates upon its woe in dreams, the ancient, deep midnight hour, and still more upon its joy. For joy, though woe be deep: Joy is deeper than heart's agony.
— — — — —
You grape- vine! Why do you praise me? For I cut you! I am cruel, you bleed: what means your praise of my intoxicated cruelty? "What has become perfect, every thing ripe— wants to die!" thus you speak. Blessed, blessed be the vine- knife! But every thing unripe wants to live: alas!

Who is the grape- vine that has ripened, that wants to die? And who holds the knife? It is Nietz sche himself who is the sacri/cer, and Christ the bleeding sacrfice. Woe says: 'Fade! Be gone, woe!' That is really Western: overcoming suffering.
But every thing that suffers wants to live, that it may grow ripe and merry and passionate, [. . .]

Here comes the other side of Western man, the concupiscentia.282

[. . .] passionate for remoter, higher, brighter things. "I want heirs," thus speaks every thing that suffers, "I want children, I do not want myself."
Joy, however, does not want heirs or children, joy wants itself, wants eternity, wants recurrence, wants every thing eternally the same.
Woe says: 'Break, bleed, heart! Walk, legs! Wings, 0y! Upward! Upward, pain!' Very well! Come on! my old heart: Woe says:
Fade! Go!
— — — — —
What do you think, you Higher Men? Am I a prophet? A dreamer? A drunkard? An interpreter of dreams? A midnight bell?
A drop of dew? An odour and scent of eternity? Do you not hear it? Do you not smell it? My world has just become perfect, midnight is also noonday,

pain is also joy, a curse is also a blessing, the night is also a sun—be gone, or you will learn: a wise man is also a fool.

Did you ever say Yes to one joy? O my friends, then you said Yes to all woe as well. All things are chained and entwined together, all things are in love; if ever you wanted one moment twice, if ever you said: 'You please e, happiness, instant, moment!' then you wanted every thing to return! you wanted every thing anew, every thing eternal, every thing
chained, entwined together, every thing in love, O that is how you loved the world, you everlasting men, loved it eternally and for all time: and you say even to woe: 'Go, but return!' For all joy wants - eternity!
— — — — —

All joy wants the eternity of all things, wants honey, wants dregs, wants intoxicated midnight, wants graves, wants the consolation of graveside tears, wants gilded sunsets, what does joy not want! it is thirstier, warmer, hungrier, more
fearful, more secret than all woe, it wants itself; it bites into itself, the will of the ring wrestles within it, it wants love, it wants hatred, it is superabundant, it gives, throws away, begs for

someone to take it, thanks him who takes, it would
like to be hated; so rich is joy that it thirsts for woe, for Hell, for hatred, for shame, for the lame, for the world— for it knows, oh it knows this world!

You Higher Men, joy longs for you, joy the intractable, blissful— for your woe, you ill-constituted! All eternal joy longs for the ill- constituted.

For all joy wants itself, therefore it also wants heart's agony! O'happiness! O pain! Oh break, heart! You Higher Men, learn
this, learn that joy wants eternity, joy wants the eternity of all things, wants deep, deep, deep eternity!283

In this avowal you can see the strange transition from the Christian psychology of suffering, the suffering of the sacri/ced God, into something unholy, namely joy, which ultimately seeks itself, but it becomes this desire for itself. Joy is actually a bad word, it is an immoral desire that seeks the wayward, the ill- constituted.

And it has to seek the ill- constituted if it seeks itself. That is part of it.

That's why Nietzsche also calls the higher men, for whom he so longs, the ill- constituted.

He symbolizes joy as the search for eternity, for the dragon biting its tail, the image of the ring of eternity.

That is a symbol of the self. He does not mean the desire for his I, but for the eternal ele ment in man, the timeless, the divine.

Now we will leave the "Passio Christi" and turn to the next verse [of the "Anima Christi"]:

1. "O bone Jesu, exaudi me." (Oh good Jesus, hear me.)

This is once again an invocation and a call to the /gure of Christ with his autonomous activity.

Now we will hear Przywara's meditation on this. Namely, he says that Christ listens to him.284

Precisely speaking, that is not what it says in the invocation. There it simply says: "Exaudi me." "Hear me."

That does not yet mean that God does hear, but the Jesuit meditation transfers the whole activity so much into Christ that Przywara makes it quite clear, here and in the contemplation, that God listens to him, that God relates to him, not he to God.

As if he had not previously said, "Exaudi me."

As if God were listening to him from the beginning. “What ever I say to Him, what ever He hears, what ever I express, what ever He takes in: I am it.”285

With that he wants to express that he offers up his I to Christ, as it were.

He leaves it completely in the hands of the invoked figure of Christ.

These ideas continue even more clearly in the next verse:

1. “Intra tua vulnera absconde me.” (Within your wounds hide me.)

Here we see a general Christian idea, that the wounds somehow signify protection for people, that men are somehow absorbed into Christ’s wounds.

Now imagine that in real life. Imagine a little person placed into the wound of another person, or as Przywara says, the grain is plunged into the earth.286

So here the body of Christ is in a way treated like the plowed earth, as if it were opened up for this purpose, in order for people to enter into the body.

These ideas have always played a certain role, but they reached a climax with Zinzendorf’s mysticism.287

Zinzendorf created a downright obscene affair out of the side- wound of Christ. It is really revolting, what he
made of it.

The most innocent Sunday- school child can see that. There is no need for any kind of analytical interpretative gymnastics here.288

It is quite obvious that he thought of the side- wound of Christ as some kind of maternal genitalia into which one would plunge in order to be incubated in it and reborn in the blood.

I’m not making a bad joke here; it’s a fact.

You see the same thoughts in Przywara’s meditation too, only sanitized and less offensive, as a furrow of earth in which a seed is sown.

There are Etruscan plows that are phallus- shaped.

Well into the last century it was still the custom in many places for the farmer to take his wife out to the field on a moonlit night and sleep with her there, in order to ensure that the /elds would be fertile.

I’m not talking about some primitives performing rites which in comparison have an un-

mistakable meaning.

Now, these thoughts always crop up with this wound mysticism, and the strange thing is that Christ has a male body.

Christ is now, most curiously, if we apply the Catholic notions strictly, not only male, but also female.

One speaks of the androgyny of Christ, of the male femininity.

In chapter’14 of Revelation it says, “ These are they which were not defiled with women; for they are virgins.

These are they which follow the Lamb whithersoever he goeth.”289

It refers to holy men who have not been tainted by contact with females. Priests, for example, who live in celibacy.

They are actually parthenoi.290 They are men and yet they are female.

And this characteristic is also applied to Christ, specifically with reference to Genesis, where it says that Eve, the first woman, was created from the side of Adam.

So there must have been a wound there, a birth canal out of which came Eve.

That is the Ecclesiae archetype, the archetype of the emergence of the church out of the side-wound of Christ.

The birth of the church was therefore in a way like the birth of Eve, out of the side-wound of Christ.

Thus the side- wound somehow signi/es the maternal gateway. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 98-112

1. https://www.facebook.com/groups/56536297291/

Grief is a sacred journey Inspiration from Marion Woodman by Elaine Mansfield (2023-02-17 09:07)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]Grief is a sacred journey: Inspiration from Marion Woodman by Elaine Mansfield

On January 3, 2023 /
[3]Creativity, [4]Psychology and Mythology
/ [5]22 Comments

April 18, 2009

Dearest Elaine,

…Ross (86, Marion's husband) and I (80) laugh many times with our faulty hearing…. Tears and laughter are now two sides of one feeling.

I love every workshop, but I'm finding my energy not up to it—not quite. I say my prayers and my love and blessings go to you, dear Elaine,

[6]Marion Woodman

**

Photo after Vic’s diagnosis on the Sophia altar at a BodySoul Rhythms workshop

Dearest Marion,
You died in 2018, but my inner soul connection with you feels as strong and supportive as ever. We shared letters for years, sometimes focusing on dreams and sometimes on our love for our husbands, especially after Vic’s cancer diagnosis in 2006 and after his death in 2008. Sometimes you wrote about aging and grief and struggles with health. The hearing issues you shared in 2009 remind me of my challenges now.

I manage [7]Meniere’s Disease with a cochlear implant in one ear, a hearing aid in the other, and medicine for imbalance. I deal with Meniere’s fatigue with more sleep. Still, I’m nearly finished with a polished draft of my book about Monarch butterflies, so I’m not giving up. Instead, I’m learning more about patience and persistence.

Red-Bellied Woodpecker

In autumn, I watched the crimson maple leaves drift to the earth thinking I would finish my book by New Year’s. As 2023 begins, I watch the woodpeckers at the suet feeder while still working on the book. I’ve made progress, but I’m not done. Maybe my creative time is past and I need to let it go, but I can’t. Not quite. Not yet. I want to finish what I started.

Marion, you never gave up wanting to teach and share your knowledge, so I follow your example. You delighted in your creativity and the inspiration you kindled in others.

What would it be like to meet you now? You carried the Positive Mother Archetype for me while sharing both vulnerability and wisdom. In my imagination, you put your arms around me before stepping back to look into my brown eyes with your piercing blues. You see the depth of my feelings and understand my tears. You hold my hand and say what you said when I doubted my ability to write my first book [8]Leaning into Love: A Spiritual Journey through Grief.

with Marion in 2007

“DO IT!”

I look back at old letters from you and you wrote those words twice in all caps, once within a letter and once on the back of a holiday card.

“DO IT!”

When do I give up, Marion? When do I accept that Meniere’s Disease weakens me the way cancer and other illnesses drained you in your last years? How long do I push forward when it takes a will I can’t muster? I repeat your line, “I’m finding my energy not up to it—not quite.”

My energy isn’t up to it today, dear Marion, but that’s not always true. Writing you, I know I will finish this book about nature and transformation. I’m not ready to give up. Not quite. Not yet. A final draft is nearly complete, and I’ll keep going, inspired by magical butterflies, our struggling earth, and you.

With love and gratitude for the inspiration you’ve given me and so many others.

**

I’ve written about Marion Woodman many times and feel a strong connection with her creative energy. She doesn’t have to be in her body for me to feel that. I have her books, her inspiration, and her letters filled with messages that mean as much today as when she wrote them.

For other pieces about Marion Woodman, see [9]Let the Warm Love Flow: Messages from Marion Woodman. For a piece about Monarch Butterflies, see [10]Dancing with Monarchs, Defying Despair.

1. https://www.facebook.com/groups/56536297291/

2. https://elainemansfield.com/2023/inspiration-marion-woodman/?fbclid=IwAR3u6bu5ptJ93KQnud7GInMSkO-vTeLLTAyjzh884Syi5D6LzLqzGKe547w

3. https://elainemansfield.com/category/creativity/
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5. https://elainemansfield.com/2023/inspiration-marion-woodman/#comments
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Marie-Louise von Franz: The Hanged Man (2023-02-17 19:34)

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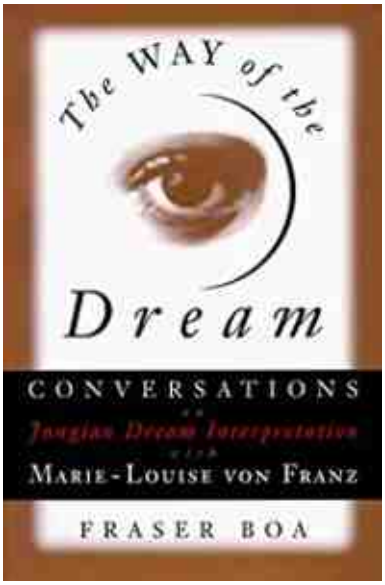
[1]Carl Jung Depth Psychology Facebook Group



[2]The Way of the Dream by Marie-Louise von Franz

The Hanged Man

If I travel in a car or train without looking out, it is only the stops, starts, and sudden turns that make me realize I am moving at all. -Marie-Louise von Franz, in Man and His Symbols

Jung called the male personification of the unconscious in a woman's dreams the animus, which is the Latin word for "spirit. "

Like the anima in a man, the animus exhibits four stages of development. In Man and His Symbols, Dr. von Franz outlines these stages:

He first appears as a personification of mere physical power, for instance, as an athletic champion or "muscle man. " In the next stage he possesses initiative and the capacity for planned action. In the third stage, the animus becomes the "word" . . . and finally, in his fourth manifestation, the animus is the incarnation of meaning. On this highest level he becomes (like the anima) a mediator of the religious experience whereby life acquires a new meaning. He gives the woman spiritual firmness, an invisible inner support that compensates for her outer softness.

On this highest level the inner man acts as a bridge to the Self. He personifies a woman's capacities of courage, spirit, and truth and connects her to the source of her personal creativity. But, like the vampire anima in a man, the animus in his negative form is a parasite. He personifies brutality, coldness, and obstinacy, and paralyzes a woman's growth.

To transform the animus involves immense suffering, for it means nothing less than forsaking an old identity for a new one. It takes a great deal of courage. But the journey is well undertaken for the rewards are immeasurable.

The next three dreams were dreamt by a woman over a period of three years. In the first dream, there is no masculine figure present; in the second dream, the animus appears, and in the third dream, he makes his presence felt.

At the time of this dream I was the center of an institution called · marriage and I had the impressive title Mother. My beautiful children never asked without getting, and my handsome husband never got without asking. Outwardly, life was joy and bliss . . . .In the dream I am lying flat on an enormous king-sized mattress. I mean huge! It is suspended, floating in the air. There is nothing else around it. No sheets, nothing. Over to my right I feel that something is approaching. It's a woman walking along at a distance with two Doberman dogs on leashes-black Dobermans. As she comes toward me, I keep watching her. She comes closer and closer. When she gets to about three feet, she looks straight down

at me with disgust. She has a babushka tied around her head. She looks at me, lets go of the leashes, and the two dogs leap—zapl-right at my throat. And then I woke up. I couldn't breathe. I sat up in bed gasping for breath .

The whole problem is stated in the first sentence of the dream where the dreamer says, "I was lying on a mattress, floating in the air. " The dream shows that the dreamer has no relationship to the earth. She does not have her feet on the ground. She has no contact with reality. That means also that she has no real contact with her own body. She is living in the world of ideas and illusions, theoretical conceptions of life.

Then a woman comes toward her with two Doberman pinschers. They symbolize the earthly forces, the instinctive forces. A dog represents our domesticated instinct. But here these dogs are hostile. They are associated with the Nazis, who used them as guard dogs. The woman who controls the dogs has a babushka on her head, which reminds her of her mother.

Now, the mother for a woman represents the instinctive basis, the matrix, the whole area of the uterus. If a woman has trouble with her mother, she very often has trouble with menstruation, with her own sexual functions, and with her maternal feelings. The mother is, so to speak, the earth on which she lives. But this mother figure lets the Dobermans loose on her, and the instincts in their fierce, hostile, negative aspect attack the dreamer. So the dream says, "Because you are floating in midair, because you have lost touch with reality, the instinctive basis of your femininity has become hostile and is threatening you. " This denial of her instincts goes very well with the fact that she became ill afterwards. If one goes against one's own animal instincts, then illness is in the offing.

Dr. von Franz, is it possible then to diagnose the onset of disease from a dream?

What is your association with a babushka?

Well, I'm Polish, and that's a very common Polish tradition. Many Polish women wear a babushka either on the head or around the shoulders. My mother wore one. Dreamer

I had this dream twice. Shortly after having it the second time, I went into the hospital with a serious pelvic infection. Dreamer

After the event one could say so, but I wouldn't dare to say that ahead of time. I would only say, "You are living against your instincts, and that will very likely end up in some kind of disease. " It is obvious, if you eat too much or too little, or sleep too much or too little, or if you do anything against your instinct, you are likely to catch a disease.

Is there a significance to the fact that the dogs attack the throat?

Well, I think, first of all, that when a dog wants to really kill, he attacks the throat. He bites the artery in the throat. That is the killing movement. So it shows that the dogs really mean business. They are not attacking playfully. The attack is really dangerous. But we can also look at the symbolism of the throat. The throat, in the Hindu teaching of the chakra centrums, is the center of the world of the Logos, of the spoken word. It is called the vishuddha centra, and that is what is being attacked. She believes in the world of words. She doesn't listen to what her instincts say when they speak from the stomach or from deeper centers. This refusal to listen goes together with her floating in the air. She probably mirrors herself in her own reflection as a successful woman who lives in a world of ideas and words.

The same woman dreamt this next dream approximately two years later. Here, unlike in the previous dream, her animus, her masculine side, is personified, but it is quite lifeless.

I had this dream following my marriage separation. The fear of taking sole responsibility for my own life and also-this was more disturbing-for the children's lives plagued me.

In the dream I am in a room with my mother and a male. It's a very tiny room. There is hardly any furniture except a bed on one side. There is not much going on. Then I get a feeling that there's a body outside the door. I open it and, sure enough, there's a body lying in the hallway. It's wrapped in a sheet, but I know it's a male. I shut the door.

Now we have to go out the back door. But to get out we have to go down an incredibly steep wooden staircase. It's just an unbelievable drop. The stairs are not closed in, and it's really dangerous. My mother goes first, then the male and I go behind her. She starts down a couple of steps. I am coming behind, being very, very cautious. Then, all of a sudden, she does this beautiful leap and lands on the ground with both feet. It's a beautiful jump! Olympic caliber! I'm just in awe.

Then everything changes. I am by myself walking through a small town. It is quite barren. There's a lot of sand. As I approach the center of the town square, there is a platform with about three or four steps leading up to it. It's a hanging man's platform, an absolute square, made out of wood, an old, weathered kind of wood. There are four pillars at the comers, and in the center there is the hanging man's pole. I approach it, look at it, and see that there's a man hanging there. I look again and realize that he's hanging by his feet. I'm not alarmed. I just look at him closely, and then I walk by. female dreamer

Though the animus is often spoken of as a nuisance in the woman, he also performs very positive and important functions, because a woman whose animus is wounded or not functioning is too passive. She is too exposed to the vicissitudes of life. She cannot take her own destiny into her own hands. The animus, therefore, is a very positive figure. This dream shows that the woman is very wrapped up in her mother. She is dominantly feminine and has not developed her own masculin ity. Her masculinity is shown in the dream wrapped up in linen lying dead outside the door. That is the part of her personality which has died and should be resuscitated. She therefore has to leave the place where she is. That is, she has to change her life situation.

The path leads downwards, a rather dangerous step. She has to come down to a deeper level of reality, become more realistic and realize her practical life situation. She succeeds in doing so, and then she comes to a village, an old-fashioned village, which probably mirrors an old-fashioned way of life where women were not allowed to have any initiative of their own. There she finds a man hung up in the center square of the village. In that atmosphere of old-fashioned femininity, all the positive masculine forces in women are suspended, literally suspended. They are killed. They cannot act. The dream, therefore, shows that being in a very difficult outer situation, she might be inclined to think that it's a matter of bad luck. But the dream shows her that the real trouble is that her own masculinity is dead and has to be rescued and revived again.

Would you amplify that image of the hanging man?

Hanging is, in general, a kind of negative deification. After all, the God of Western civilization is a hanged man. It means the moment of being elevated into the spiritual realm and being recognized as a god, but at the expense of human reality. One is, so to speak, hung up in eternity, and the human reality is dead. That's why, for instance, the old Germans hung up their prisoners in honor of Wotan. When the wind blew them back and forth on the gallows or the trees where they were hanging, it meant that Wotan, the spiritual god, was taking them to

him. Christ also was hung, crucified, because he was accused of wanting to be the King of the Jews. The punishment was a negative deification, "If you want to be King of the Jews, be it! But in a negative form." Hanging also means being in a suspended state. Suspended means hanging.

So it means that all her masculine intelligence, her courage and capacity for action, exist but are suspended. What's more, they are turned upside down. They are not touching reality. Where the man should have his head up, so she should have her head up. She should think her situation over and take it in hand like a man. Her masculine qualities are suspended, condemned to inaction, because of an old fashioned attitude toward life on the one hand, and too great an identification with her mother on the other.

Two years later my life was great. I had reestablished my professional reputation and was quite enjoying my children and my newfound independence. Casual dating was fun. Then, unexpectedly, I was in love. I told the man how I felt about him, and he said that his feelings were not mutual. I felt very rejected. That night I had this dream.

I am in the balcony of a theater when suddenly I have to go to the bathroom. I get up from my seat and walk toward the back of the theater. There's an usherette standing there, and we go to the washroom together. But it's not really a washroom at all, but a storage area somehow, like a closet. She opens the door and holds it for me, and I enter.

I suddenly realize that if I sit down to pee I can't lock the door. As I'm thinking that, a man in a suit enters. I'm outraged because this is a ladies' washroom. So I tell him to get out. Then I see another man coming toward me. He is quite short and stockily built. I'm furious that these men are in the ladies' bathroom. The stocky man keeps coming right toward me. I turn to the other man who looks over at the stocky man and says to me, "He's a tae kwon do master. " I whip around to look at him, and he has assumed a karate stance-the martial arts attack stance. Then in a leap he's at my throat. I wake up terrified. Dreamer

First, let's look at the bathroom. The bathroom has to do with the whole purification symbolism of water. Baptismal symbolism, for example, is a purification from demonic possession. When people come out of the water, they put on white clothes to show that they are purified and now begin a new life. And in all religions, not only in the Christian religion, water has generally the connotation of being the great purifier. It washes off the sins and the contaminations. Now, just as in concrete life we constantly pick up dirt by working and by rubbing ourselves against outer objects and other people, so we also pick up dirt psychologically. We participate in mass hatred from things we read in the papers, or we get contaminated with what the writer in the papers says, and then we lose our own identity. Then we have to wash it all off till we become naked. Being naked means always to be purely and simply what one is without veiling or covering anything. That's why we speak of the naked truth. So in the bathroom you look at yourself in the mirror and you see the naked truth, which is not always agreeable.

The dreamer had been terribly hit before this dream by the negative answer of her partner. Now the dream changes that hit, or represents that shocking hit, but in a different form. First, it shows that it happened when the dreamer wanted to pee in the bathroom. To

pee generally has the symbolism of expressing oneself genuinely. Peeing is one of the few functions people cannot repress. We can repress sleep for a while, we can repress eating for a while, but peeing is just above us. It rules us, and therefore it is an expression of "Here I am, that's how I am." It always means to be genuine. The dream says, "Look here, for once you have tried to be genuine when you asked this man, 'Do you love me?' and inferred at the same time that you loved him. That was your true feeling and you got hit, but you did not get hit really by your partner who told you he was not interested in you. You got hit by somebody else. You got hit by this karate hero, by that horrible man who hits your throat with a karate gesture. "

Now, this karate man is within her. It is as if the dream says, "You did not get the shock from outside. You got it from your own nature. " It reminds us of what Jung once said, "There is no difficulty that does not ultimately stem from ourselves." We are our own difficulty. Her love difficulty is within herself. She has such a karate fellow in her. She can therefore develop further or become herself only if she realizes that the terrible shock she fetched from the outer world is something in her own nature. She has to face up to the fact that she has a hard fighting man in herself who devalues her as a woman.

Let's talk further about this karate figure who attacks women when they become genuine in their feelings. Do you feel this image relates to society in general as well as to the personal psychology of this dreamer?

Well, I would say the modern style in Western societies, and beginning also now in China and in the Marxist societies, is to organize the masses with computers and discourage every personal feeling. In the West, for instance, it's a rule in big business to rotate men around in different places in order to prevent too much personal attachment. Personal attachment is looked upon as forming a clique. Personal feeling is discouraged.

You see it also in political debates nowadays. One of the most negative things one can say about an opponent is that his arguments are governed by his feelings. "He is not logical"- as if logic were the only way to argue. One can also argue with the heart. One can also protest with one's feelings. But nowadays, the fashion, the absolute fashion, is to be rational. Many schools of modern psychology are also rational. If something is wrong in the marriage, one has to rationally reorganize one's sex life, have extramarital affairs, use practical new positions, Kama Sutra positions. One has to fix up the marriage rationally, as if a human were a broken-down car. That is absolutely destructive to feelings, and it hits both men and women. It hits women even more than men because women generally put more emphasis on personal relationships and personal feelings.

Women are hit first, and that's why women are nowadays so unhappy. That's why they are in revolt against many things. They feel that their lives are thwarted. Naturally it hits men too, because if women go crazy and become disagreeable and cold, it reverberates on the sons and on the partners. But a man can endure a rationally organized world a bit longer than a woman can. He is not finally happy in it either, but he can stand it a bit longer.

This denial of personal feeling seems to be in violation of a natural human connection. It favors the head over the body. Would you say that the growing popularity of fitness programs such as jogging, T'ai Chi, yoga, and so on is an attempt to restore the balance?

This tremendous emphasis on the body nowadays in psychotherapy is a compensatory

movement. Based on my own experience, my feeling is that those exercises to get back into the body, T'ai Chi and all sorts of group experience, are a bit too technical. They're too intentional. I think that going into nature and living with nature is a better way of sinking back into the body. It's a more natural way. But not everybody can do that, and those exercises are certainly sometimes very helpful.

What happens when a person does connect the head to the body?

Well, generally when people sink into their bodies, they first contact the emotions, which are the bridge between the head and the body. They probably activate the lymphatic system, which affects the emotions. Generally when people try to get into their bodies through exercise, they first release a wild resentment against father or mother or something like that. They generally contact negative emotions which have been repressed, and the first step is to let those emotions out, to let those come up, not to suppress them with the head. Then generally there is an outburst of tears and sweat and other physical reactions. After that comes a relaxation and then, with it, a better connection with the body.

One can say that what is wrong is that the whole collective consciousness doesn't value Eros anymore. Eros is personal; it is from one being to another being in a unique and personal way. It doesn't count for anything in our society. You cannot say, "I do this because I love so-and-so," or "I do that against the rules because I love so-and-so. " The rules are the rules. The computer has spelled them out, this way or that way, and that's the way it has to be. The whole depersonalization and the whole mass organization of modem society is destructive of feelings, and that drives women mad. The Way of the Dream, Page 143-153

- 153.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369/ref=sr_1_1?crid=HAM5KR3XL9PW&keywords=marie-louise+von+franz+the+way+of

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The Cosmic Tree is Rending Sunday, February 19, 2023, 11 am - 1 pm PST Webinar (2023-02-18 03:36)

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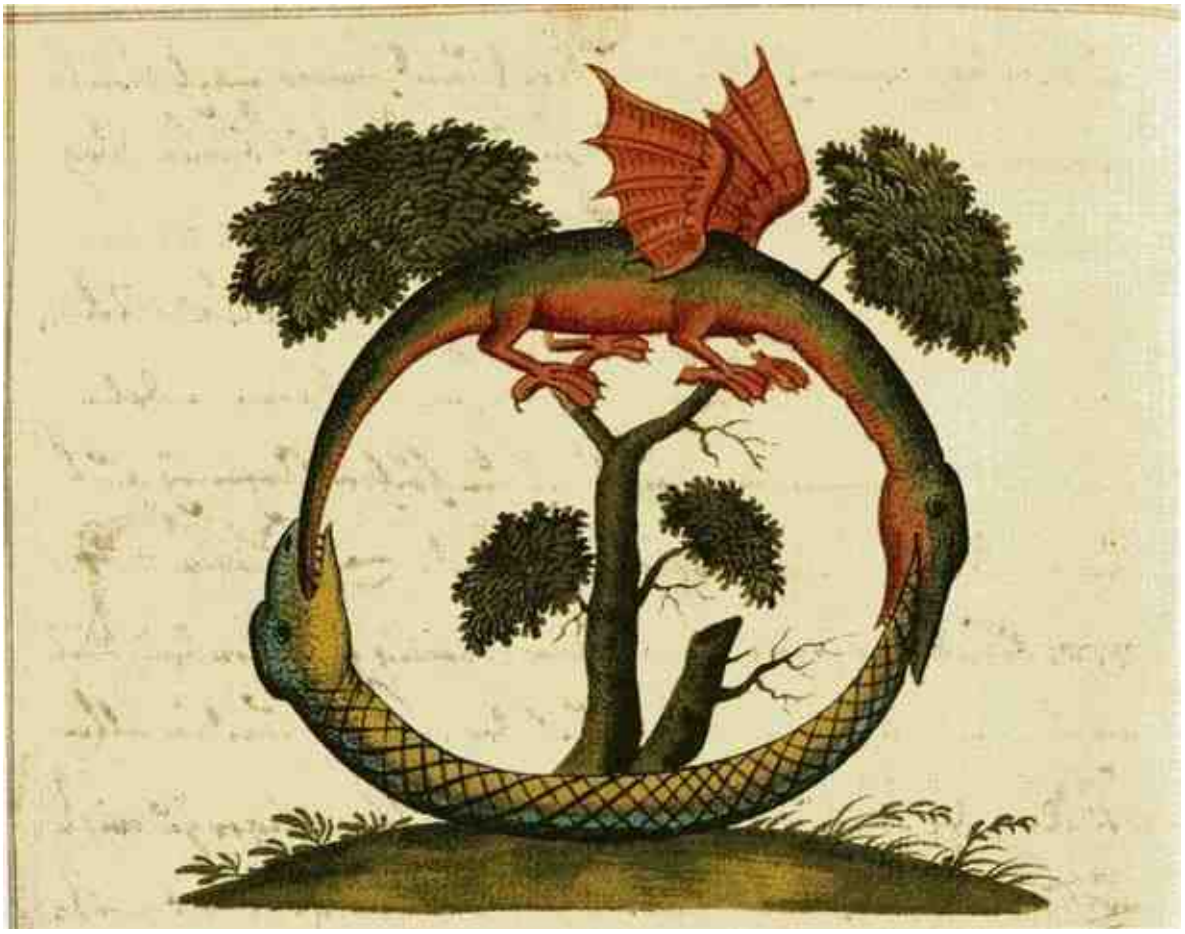

The Cosmic Tree is Rending Presented by Holly J Fincher, PhD**Sunday, February 19, 2023, 11 am - 1 pm PST (UTC -8)**

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DESCRIPTION

The shifting tides of humanity are easiest to witness and understand psychologically on the personal and cultural levels. The evolving of the underlying archetypal realm is more difficult to comprehend as those processes seem to unfold over much larger spans of time, longer than the human lifetime experience naturally comprehends. Such processes remain entirely within the psychoid realm, essentially hidden from consciousness, and yet are expressed through the actions and fantasies of humanity as hypothesized in Jung's *Aion*. Through the intermediary of the image, that is as indirect intersectional experiences of the archetypal, we can ascertain these more remote transitions taking place and affecting us without our direct knowledge and awareness.

We will consider a selection of dreams, both of the analyst and ones told to the analyst, all seeming to converge in a synchronistic manner at various points during the Covid pandemic, and will reflect on how the amplifications and interpretations offer a glimpse into a process conceived as stemming from the archetypal realm. We are, no doubt, a civilization very much in transition, How might we better understand this in the context of symbolic knowledge?

Holly J. Fincher, PhD, is a Jungian analyst and clinical psychologist living in rural New Hampshire where an old farmhouse, 24 sheep, and three border collies keep her busy. A Southern California native, Holly has been a member of the C.G. Jung Club of Orange County since the mid 1990's and is the Club's Program Officer. Her sheepherding activities involve daily trainings with her dogs and sheep as well as regular trial competitions. This past year she and her young dog, Clare, stepped up to the open trial level, a progression which has taken more than ten years to achieve. About this, she remarks, "Sheepdog trialing is the most difficult challenge I have ever undertaken." She has written extensively on the question of WWII as a symptom of the changing god image, and today's lecture is a continuation of that body of work, forwarding it now into context with present day considerations.

Learning objectives:

- Define the concept of the psychoid realm within the context of C.G. Jung's Analytical Psychology.

- Define and compare the personal unconscious and the collective unconscious.
- Explain the mythological concept of the cosmic tree.
- List three examples of material in dreams stemming from the archetypal realm.

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The Spiritual Exercises of Ignatius Loyola - Lecture 8 [12 January 1940] (2023-02-19 03:42)

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Lecture 8 12 January 1940

I told you that we would today start discussing the “Fundamentum” of the Exercitia spiritualia.

The meditation on the “Fundamentum” is usually done in the first week of the exercises.

It is generally left up to the exercise leader whether to give it as a meditation task or to lead the meditation either at the beginning or in the course of the week.

We read the text briefly in the last session.

Because we need to get into the text in more depth, the same as we did with the “Anima Christi,”

I(want to read the text out again. So, in translation it goes,

The human person is created to praise, reverence and serve God Our Lord, and by so doing to save his or her soul.

The other things on the face of the earth are created for human beings in order to help them pursue the end for which they are created.

It follows from this that one must use other created things in so far as they help towards one’s end, and free oneself from them in so far as they are obstacles to one’s end.

To do this we need to make ourselves indifferent to all created things, provided the matter is subject to our free choice and
there is no prohibition.

Thus as far as we are concerned, we should not want health more than illness, wealth more than poverty, fame more than disgrace, a long life more than a short one, and similarly for all the rest, but we should desire and choose only what helps us more towards the end for which we are created.351

The “Fundamentum” begins with an assertion that pre sents an important principle.

A whole attitude is pre sent in one short sentence: namely, “Creatus est homo,” “The human person is created.”

This is an anthropological statement of great psychological352 significance.

We should therefore reflect here for a moment on how we might react to such a statement.

In the discussion of the “Anima Christi,” I deliberately did not use the “Annotationes” and “Explicationes,” the annotations and explanations of Saint Ignatius, because these are drafted in medieval Latin. Instead I took the work of a modern commentator,

Przywara, who fully follows the intention of his master in his exercise meditations and therefore gives us a shining example of how the meditation of the exercises is actually done.

I will continue to follow Przywara’s explanations here for the meditation on the “Fundamentum.”

But before we look at his work in more detail, I(would like to mention a few considerations that may make us aware of
how these old ideas relate to us.

You were able to see from Przywara’s meditation how vividly alive these things are.

They are alive. Many people still do these exercises today. They hold great importance in the Catholic church.

Even if we are not Catholic, it is still useful and advisable to take some interest in these things, because there are many good reasons for them.

But I don’t want to go into the reasons in more detail today. “Creatus est homo” means that man was created.

Naturally one thinks here of the creation story in the Bible and turns one’s back on such a claim with a smile.

But it is foolish to dismiss it so easily.

This “Creatus est homo” is actually a psychological expression, namely about whether people feel that they were created or not.

You know that the natural sciences tell us that humans evolved.

Not that humans did so actively353—it would be nonsensical to understand it like that—but that evolution is a natural
process.

After a long line of animal ancestors the human finally came into being. How it happened we do not know, at least not yet, and we probably still won’t know in the future.354

How we ourselves actually feel in this regard is extraordinarily important, however.

Do we have the feeling that we created ourselves? Or do we not feel that way?

In general, one doesn't have this feeling, but rather one feels that one discovered one-self.

Now, how did we discover ourselves? One day we became conscious of ourselves.

We say, "This is my name, here I am"; we use the word "I." Did we just come about or were we made?

Deciding that is quite another question, and a very fione at that.

Our feelings give us no information about this at all.

We do not feel that we were made as we are, but that we only discovered ourselves like that, with all our characteristics, talents, and imperfections.

But we don't have the feeling that these things were in some way made part of or given to us on purpose, that some kind of intelligence is behind it and chose, selected, or intentionally put together this particular conglomerate, this mix.

We might just as well feel that we became how we are by chance, a pro cess of nature that led to us becoming a certain way.

Our natural scientists do not give us any certainty there either.

This question seems to be largely determined by what ever worldview we happen to have.

We initially find no indication in our own psychological feelings that there is any kind of intention behind our existence.

What is behind it is something quite different.

First we need to step back a bit and look for individual cases of people who have a great deal of life experience.

If you ask them, "Do you have the feeling that every thing that you are now simply came about by chance, or do you have the feeling that something in you was at work over a long period of time and made you what you are now?" you will find very many people, a surprisingly large number, who are convinced that something is at work that has guided them.

They have the feeling of an inner purpose, inner guidance, that in a curious way made them they way they are now. Is this assertion simply a subjective fantasy, or is there any scienti4c evidence for it?

The answer to that has to be: what comes first is the unconscious.

The unconscious psyche is older than consciousness.

The child is at first unconscious, and gradually enters a state of consciousness.

First there is an unconscious psyche, an animal psyche if you like. So consciousness comes out of an unconscious state.

Things that we will know tomorrow that we cannot yet know today are perhaps already present in the unconscious.

One can even find evidence of this in dreams: if you follow them for several months, you will find ideas coming up at a very early stage which cannot yet become conscious, and not until later do they suddenly break through into consciousness.

Then one is quite justified in saying, “If the unconscious knows anything, it has already known it for a long time.”

Does the unconscious have awareness?

We certainly don’t know anything about that. It is a very difficult prob lem that I don’t want to go into today.

But at any rate, we know that these ideas have been pre sent for a long time.

They have expressed themselves in dreams, symbols, actions, and relationships with others, have appeared covertly such that one often wants to say to people, “Do you realize what you are saying, what you are doing?”

But no, they don’t know. They just do it. The awareness doesn’t come until much later.

This is a fact that we can easily prove in various forms: namely, that an unconscious state precedes the conscious one, and
that remains true throughout one’s life, not only at the start.

Contents, parts of the personality, opinions that will perhaps at some point play a very big role in a person’s life, have been pre sent for a long time before they come up, and can be objectively observed— just not by the person concerned, unless it is pointed out to them.

So if this fact is true, and according to every thing we know empirically it really is true, we can say that consciousness is anticipated, is created.

It comes out of an unconscious state: that is, from a very specific unconscious state that pre4gures consciousness, that anticipates what the conscious mind will later finally come to clearly understand and recognize.

It has already been thought before.

Thus it is quite understandable if a great number of people who have lived a long and full life assure us that they have the feeling that they were anticipated, pre-understood, or

guided by a higher intelligence.

Whether there is in fact someone there who knows, that we don't know. It is possible that certain ideas355 are inherently present, but no one knows them.

But as I said, it is still debatable whether such a thing356 is even possible.

Of course, I personally do not approach such things with philosophical suppositions, but take a purely empirical approach.

So if I were to discover such a case of a higher intelligence, it would be forever etched on my mind. You can bet your life on that, as the saying goes.

But I have never come across such a case with absolute certainty, although I've occasionally had my suspicions.

This fact— that the unconscious anticipates us, prepares us, that it today contains the psychic contents of tomorrow, in a manner of speaking, and then kind of pushes them up so that tomorrow one says, "It has just occurred to me all of a sudden!

I suddenly see what it means!"— that is the moment at which the unconscious manages to lift the pre-prepared material
into consciousness, as it were.

And this happens not only with individual incidents, but with the totality of the person, with the whole of a person's psyche.

Our whole being, our whole character, is a discovery. We discover it. It has already been there.

Maybe our parents have long been aware of it, but we were not. And then one day it suddenly becomes clear
to us.

We have finally understood it, although it was there for such a long time beforehand. This psychological fact may not prove the [truth of the] 355 LSM

feeling of having been created, but at any rate it makes it a signi4cant possibility.

This is of course an unpop u lar point of view, and an old- fashioned one.

But it is valid. If we understand the words "Creatus est homo" in this way, then of course our outlook changes considerably; because if we assume that everything that we are comes from our own consciousness, then we are entirely justified in feeling a diabolical hubris.

Then we make claims such as "Where there's a will there's a way," and the like, and think we are the gods of this world.

But unfortunately there is a multitude of dif fer ent gods, not just one, and each tries as hard as they can to be the only god, which leads to all kinds of conflicts, as we well know. "

There is not room for two suns in my heaven, I am the only one."357

If on the other hand we understand this "Creatus est homo" correctly, then we tell ourselves that we are something that has come about, a product, that we are anticipated.

We were there and did not know it. It was "known," only we do not know who knew it. This question must remain open.

If we hold this view, we are no longer so far removed from the old formulation that man was created, that the existence of the human psyche—I(am not talking about our anatomy—was anticipated, that we were identified or imagined before we knew it.

That is a psychological fact. I can fully subscribe to that and provide the necessary empirical evidence.

That's
why the declaration "Creatus est homo" seems very signi4cant to me.358

However, as I have already said, it must not be mixed up with the scientific viewpoint, as it is about mental and not physical existence.

Now, if there really is some intent, a par tic u lar purpose behind the existence of the psyche, then of course the question is, "What is it?"

That's why Ignatius continues with "ut laudet Deum Dominum nostrum": claiming man was created in order "to praise God Our Lord".

But we will put that aside for now and ask ourselves: psychologically, does the feeling that we were anticipated also lead to a feeling that we have a purpose?

In other words, do we feel that life has meaning?

From a psychological point of view, I must note here that the discovery or realization that we have been anticipated or preconceived is always accompanied by a feeling of meaning or purpose; we cannot precisely determine the meaning of life at that moment, but we feel it as something that is alive.

If I discover that I have been anticipated, it makes an enormous impression on me. The feeling of meaning or purposiveness is part of that, even if, as I said, we cannot precisely pinpoint what that meaning, the speciic purpose, is.

We might express it something like this: "It must mean something. What strange meaning can this have?"

It seems extremely odd.

Then in a series of dreams I see certain ideas gradually unfolding. I have been anticipated. I am like a plagiarism of myself, a copy of my unconscious anticipation.

Immediately one has a feeling of meaningfulness, a sense of purpose, as if one's fate

were mysteriously arranged.

You don’t keep asking for long what the meaning actually is, or what it is all for; you are just filled with the feeling of this meaning.

You know, the essentialdecisions359 are not made with clear formulations, but through emotional experiences that go much further and have a much greater inluence on human life than our intellectual considerations.

At the end of the day, it is much more important in life that a person is happy and content than that they have a particular intellectual standpoint.

One who is not an intellectual would not even care at all about this. One single live experience means much more.

Psychology must be based on this fact and not on intellectual formulations, or it could be nothing but hot air.

Anyway, Ignatius continues by trying to formulate the purpose of human existence: namely, “laudare Dominum.”

You might recall that I already spoke about the laudare in a previous lecture.360

It is an ancient notion of the royal court, the court of the oriental prince, in which the courtiers and flunkeys are careful to keep praising and glorifying their lord, to curry favor with the prince— because high- ranking folk like these, the monarchs with absolute power, are usually in a bad mood, as they are so isolated.

Thus one has to be really careful what one says to them.

They cannot be criticized; every thing that is said must praise and glorify them. That’s why we talk about Byzantinism.361

It served to put the dangerous monarch in a good mood.

This notion was passed on from Egyptian cults to all the Near- Eastern cults and thus over into Christianity.

That’s where the laudare comes from.

The same thing we saw in the “Anima Christi” meditation now makes a reappearance: namely, that absolute submissiveness and surrender to an absolute superior.

We find in this attitude, that is, the assumption that man was created by an absolutely superior being with no higher judge, as Job says,362 who must therefore be propitiated.

One cannot do anything other than mollify this superior being, and Ignatius now formulates this in three different ways: laudare, praise; revereri, revere; servire, serve, like a slave, a servant who serves his lord.

If you translate this into psychological terms, it means that the attitude proposed by Ignatius entails absolute surrender and submission to the unconscious— that is, to that authority which we in general completely disregard.

We dismiss things as just unconscious ideas; every one forgets that they would be unable to speak another word if the unconscious wasn't telling them what to say. Here Ignatius tells us to take this attitude toward this anticipating unconscious, namely for a very specific purpose: "salvatio animae suae," to save one's soul.

If one does not absolutely honor and submit to this source from which consciousness originates, from which consciousness is created, one loses one's soul.

Then the connection with the soul is lost: that is, the connection with the unconscious is lost.

Now, imagine if a psychotherapist today were to tell a patient, "You must submit to your own soul,363 to the objective contents of the psyche that spontaneously appear in dreams."

We would have to pack him off to Burghölzli364. That's what most reasonable people would think.

You can't just surrender yourself to random notions; that is boundless subjectivism.

But if we say, "God who created us," then it is something different, then the formulation fits into our traditional schema.

Then you can simply express yourself in traditional terms and you can't go wrong, although there have been plenty of
people for whom it did go wrong.

There have been a lot of very eccentric folk.

You see that throughout history: most founders of sects were very odd fellows, though they were undoubtably pious people.

They came up with such bizarre and dangerous ideas that the Catholic church has rightly prohibited people from having individual revelations.

The Church decides in the last instance what is truth and what is a manifestation of the Holy Spirit.

Other wise it would be like during the Reformation.

At that time, there were all kinds of Schwärmer:365 Anabaptists and sectarians, each proclaiming their own truth until there was a complete Babel of competing voices.

Just think of the Peasants' War.366

And the Brethren of the Free Spirit:367 pre- reformatory, cynical quasi- philosophers who took the view that the world is only mundane and transitory and therefore every thing must be

destroyed.

They were like communists living at the expense of others.

They beat up a harmless traveler, took his bag and told him, “We have to send your money into eternity, destroy it, because it is only worldly and means nothing.”

In such ways the basest of instincts are spiritually justified. So there is great danger in submissiveness.

When we invoke God, we think this danger is exorcised, because we, insofar as we are Christians,

have completely forgotten our fear of God. We have forgotten that God is extremely dangerous.

The old Church knew that. It was expressed in its symbols, which could be terribly shocking.

For example, the rhinoceros is a symbol of God. Why? Because it is a very angry, bad-tempered, and dangerous animal.

That’s what the Old Testament God was like: a wrathful, violent God, who threw the world into disorder and through the love of a pure virgin was forced to come to peace in her womb and was thus transformed into a God of love.

That’s what one of the Church fathers said.368 So they were certainly aware of it.

Nowadays we speak only of the loving God, but the Church knew other wise and probably still knows it, although
they make sure the sermons are a lot more soothing today.

It’s not exactly popular to talk about God’s misdeeds, or, like Luther, of Deus absconditus, of a hidden God.369

Then one cannot talk about who is the God of this or that country, and which one is better— rather the deity was
always and is still a great danger for all religious people.

There is a dark side to God that is also an enormous prob lem for religious people.

Why does God allow the devil to exist, for example? Ah yes, we no longer speak of him.

We no longer like to mention the devil, but speak rather of “dear God,” and how he created the world so beautifully. “Omne bonum a Deo, omne malum ab homine.”370

Then it is us, we become the devil.

That is also a diabolical arrogance—if we believe we are responsible for the other half of the world.

According to the old Church doctrine, the devil is the counterpart of Christ. He is autonomous and worldly.

That is, the principle of evil is just as eternal, just as autonomous as the princi ple of good.

The Church doctrine doesn't quite say that God intentionally created the devil, but it admits that the devil exists, and that he is the counterpart of Christ.

By the way, even old Zarathustra had such an idea.

There it is said that Ahura Mazda had a dubious thought, and that created Vohu Manah, the good word, the good disposition, the right attitude— that is, log os, and Angra Mainyu, the devil— that is, the doubt of God.371

There is also an alchemist who had the same idea.

He says that on the second day of creation God created the binarius— the dyad— when he separated the upper and the lower waters.372

The binarius is the devil, because it thrusts something in between that separates. Binarius separates, it destroys.

That's why the second day of creation is the only day on which God did not say, "It is good."

Really, if you go and re- read Genesis you will 4nd that God did not say it was good on that day.373

This split between a good one and an evil one is actually resolved in the concept of God as he is the coincidentia oppositorum, the coming together of the opposites, the resolution of all opposites and the release from them.

But insofar as he is that being in which the two are contained (in potentia), they can also in actu emerge from him.374

This Christian notion is therefore a response to the old Persian idea.

The idea of God's dangerousness could be formulated thus: where the danger is greatest, God is closest by.375

You find a similar formulation in a non- canonical dominical saying, in which Christ says, "He that is near me is near the 4re. He that is far from me is far from the kingdom."376

A very profound idea that also contains this darkness;377 because fire is the epitome of the devouring and the destructive.

It is also the devil, who is the lord of fire, who lives in fire, walks around like a roaring lion seeking whom he may devour,378 exactly like fire.

There was much speculation about that in the Middle Ages. The lion in alchemy comes from that, for example.

It is therefore a burning prob lem: is a surrender such as Ignatius demands, a surrender to the foundation of the psyche's existence, even possible in practice?

It is certainly pos si ble in theory, as substantiated by the existence of all of Chris tian ity. One can surrender to God.

One has surrendered to God or to Christ. But it is a particular notion of God to which one has surrendered.

You have not surrendered to Deus creator, God the Creator, but to an already evolved formulation of God, and one can only hope that despite this condition your prayer does indeed reach God.

We could say a lot more on this point, but for now we will continue with the "Fundamentum."

If the purpose of my existence is that I surrender completely to God in ser vice to him, and that this is necessary in order to save my soul, then this also gives rise to a particular attitude toward my fellow living creatures, toward the world in which I live.

That is to say, if my purpose lies in this world, then this ser vice to the Lord makes no sense at all.

Because if my purpose is in this world, then I need to fulfill this earthly purpose.

And that has become the modern view: we are here in order to function according to this or that purpose, to be a good citizen, to have a career, start a family, pay taxes, to serve the state wholeheartedly, with life and limb.

The question is of course, "What is better?" Do we dedicate ourselves to the state or to God? You can't say, "That's no concern of mine."379 It is my concern.

The state's demand for totality is simply a derivative of the deity's demand for totality. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 138-149

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 9 - [19 January 1940]
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Lecture 9 19 January 1940

Last time we talked about the first part of the “Fundamentum,” and we’ll continue with that today.

You will recall that the main idea of the first sentence of the “Fundamentum” is expressed through the “Creatus est homo”.

The second sentence then continues, Reliqua vero supra terram sita, creata sunt hominis ipsius causa381

(The other things on the face of the earth are created for human beings)

From this sentence it becomes clear that in this view, not only is man something
that has been created rather than simply come about, but so are all other creatures and things that populate the world and are found on earth.

This statement can thus be extended to apply to the whole known universe— that things are not simply stumbled upon because they have come into being, but that they exist for a specific purpose.

Namely, they are there to serve, to serve mankind. In this way, man is granted central significance in the Creation: the human being is the pinnacle, as it were, the goal of the Creation, the reason for which all things were created.

Men are thus granted an exalted position here which they other wise, for example from the scienti1c standpoint, do not have at all.

From the standpoint of the natu ral sciences we can say that every thing has come into being, it exists.

It is certainly not to be understood that there should be any kind of purpose behind it, nor that it is somehow arranged around mankind.

We laugh at the old view, saying scornfully that one might just as well say how wonderful it is that there is a river next to every town, what a wonderful job the Creator did.

Of course it is easy to laugh at an idea like the “Creatus est homo.”

It’s always easy to mock something, but real understanding is rather more difcult.

We need not necessarily accept that man was created in the literal senfise and that the other things were created
for our benefit or to serve us.

Rather, this statement describes a psychological attitude, an as- if: as if man was created, as if the things on earth served us, although no claim is made about the essence of the objects per se. I’m just putting that out there for re4ection.

Now, supposedly all creatures are there to serve men, for a specific purpose.

All things are created, says Ignatius, ut eum ad 1nem creationis suae prosequendum iuvent[.]382 (in order to help them pursue the end for which they are created.)

That is, not in order to make their earthly existence possible, to ensure they have meat and bread and wine, and so on, but in order that they achieve the purpose for which they have been created.

And for what kind of purpose is man created according to this view?

We already heard the answer in the first sentence: namely, “ut Dominum Deum suum laudet”— to praise God and revere him: in order, that is, ultimately to reach the royal court and there to serve the king.

Of course, in a certain sense this is to be understood symbolically.

We therefore need to get into the spirit a little and picture how someone such as Ignatius would have imagined this royal
court.

We have a lot of material from the Middle Ages to help us.

Art history gives us a lot of hints about medieval fantasies of the afterlife— because the royal court is the heavenly kingdom of God or the heavenly Jerusalem, where the Rex gloriae, the triumphant Christ, is enthroned, with the Trinity at the center, in place of the king.

There are countless such paintings, I'm sure you've seen some of them.

A particularly impressive depiction is found in the "Paradiso" part of Dante's Divine Comedy. In the thirty-first and thirty- third cantos, there is a symbol that expresses this royal court, this special royal court of the Regina caeli, the Mother of Grace—it is the symbol of the white rose.383

In Dante's vision, the angels and champions of God, the blood witnesses of Christ, the Church fathers, the saints, and so on arrange themselves as it were to form a wreath, and they form this heavenly flower in the center of which Dante finally also sees that threecolored circle which symbolizes the Trinity.

That is the image of the royal court.

You also find it in the medieval rose win dows in churches, where you see the Rex gloriae enthroned with the four Evangelists or their symbols, where Christ is enthroned on the four pillars of the four Evangelists.

These circular images are called mandalas.

And here we encounter a curious analogy between Eastern and eastern thought: namely the image of a mystic flower that is the seat of the Godhead.

We've already talked about that a great deal— about the padma, which means lotus, the lotus seat of the Buddha or some other Indian Gods.

This padma has a female character. It is actually a female womb— padma is the hieratic word for that.

You find the same thing in Dante, in the thirty- third canto, verses 7–9:

In your womb was lit again that love By whose warmth, in the eternal peace, This 4ower has germinated as it is.384

And this rose also refers to the mystic rose of the thirty- first canto, where it says,

In form then as of a shining white rose, The holy army of those whom, in his blood, Christ made his spouse, made its appearance to me[.]385

Thus here the whole of the church, the ecclesia sanctorum, the community of the saints, is depicted, and in its center, in a manner of speaking in
its womb, is contained the holiest of them all, namely the Godhead:

In the profundity of the clear substance

Of the deep light, appea**red to me three circles**
Of three colours and equal circumference;

And the first seemed to be re4ected by the second,
As a rainbow by a rainbow, and the third
Seemed like a flame breathed equally from both.386

Such images of the goal, of the Godhead, were very likely also present in Ignatius's mind—because they are the same images that we see over and over again, throughout the Middle Ages, right up until today.

You perhaps already know from Dante that the whole of heaven consists of a series of circles, and at the very top or the innermost, so to speak, is the white rose [Fig.(3].

This corresponds precisely to the Eastern mandala, where we also fithe lotus in this central point, surrounded by the magical circles.

Funnily enough, I recently saw a picture, a Catholic work of modern art, depicting the birth of Christ and the Christmas mystery. It shows a snowy landscape with mountains in the background and a few houses.

In the foreground, in the snow, a plant is unfurling. It has four buds, and in the middle is the calyx of the flower from which the Christ child is emerging, standing in the lotus [Fig.(4].

As far as I know, this kind of depiction is quite new.

It could possibly also be a syncretic attempt to incorporate the lotus symbolism of the East into Church iconography.

In any case, we know that this basic notion of an archetype of the finis was common throughout the Middle Ages, namely the goal of entering this royal court, of reaching this 1gure which represents the king.

Because Christ is this king, and he is so because of the mediation of the feminine, specifically of the great intercessor, the Mother of Grace, the Mater Dei.

It is as if the Rex gloriae were surrounded by the love of the Mother of Grace, so that anyone who penetrates the various circles or spheres of heaven from outside, like Dante, plunges into the first sphere, which is spinning rapidly and successively advances as far as the innermost vision.

This in turn corresponds exactly to the Eastern concept whereby the creator God— that is, Shiva—is in the center, surrounded by his female counterpart, Shakti.

Here, curiously, the central mystic conceptions of the East coincide with those of the West.

As far as I know, it is not pos si ble to prove that any direct contact took place which would enable us to say that the ancient Indian images had an in4uence on this central image

in the West.

It is unlikely, because we 1nd such images not only in India and Europe, but also in the Mayan culture—to be precise, under the altar in a temple in Chichén Itzá, a second older altar was discovered, completely intact, and inside it a limestone vessel.387

In this was a wonderful rose picture, a mandala, with four snakes guarding the horizon, which was made of three thousand
turquoise gemstones.

This is obviously the central mystery of this temple, which is in the shape of a teocalli, a terraced pyramid.

At the deepest point in the inner sanctum is the mystery, the secret.

So, in a way it is an image of the mysterious kingdom of God, which has exactly this structure, and in the center of which is this image.

So if this is the end toward which the efforts of a person undertaking the exercitia spiritualia are directed, it is quite obvious that the exercitant is striving for approximately the same thing as an Indian Tantrist or Lamaist: namely, to reach that seat of the Buddha in the center of the mandala, which is a symbol of the âtman, of the self.

And all things are created for this purpose, that one might get there.

That means one has to regard every thing as if it only existed to enable this fruit to ripen: that is, that this self come into being and reach its place, the attainment of which is also a development pro cess of the psyche. It follows from this that all
things are created to this end, and as Meister Eckhart says,

All cereal nature means wheat,
all trea sure nature means gold,
all generation means man.388
This expresses the same idea. The consequence to be drawn from this, says Ignatius, is utendum illis vel abstinendum eatenus esse, quatenus ad prosecutionem 1nis vel conferunt vel obsunt.389

(that one must use other created things in so far as they help towards one’s end, and free oneself from them in so far as they are obstacles to one’s end.)

Thus he derives from it an ethical mode of conduct or, we could say, a philosophical mode of conduct toward the world and toward the created things.

Namely, Ignatius then says, Quapropter debemus absque differentia nos habere circa res creatas omnes (prout libertati arbitrii nostri subjectae sunt, et non prohibitae)390

(To do this we need to make ourselves indifferent to all created things, provided the matter is subject to our free choice and there is no prohibition.)

This means: Ignatius infers from this necessity that man is created for a purpose, that

all things are also put at man's disposal for this purpose, and one can only freely make use of them if one is indifferent to them, if the things actually mean nothing to one.

You could almost imagine that this is a kind of Buddhist attitude to the world.

You know already from my earlier lectures about how this attitude is cultivated:391 interest is withdrawn from the world.

The world is not just explained as mâyâ, but experienced as such, and the whole emotional relationship to the world
becomes introverted, withdrawn into the individual, in order to there experience the maturation toward this center.

This attitude in Ignatius, however, is not Buddhist, but more like a Stoic one: namely, nihil datur.392

One should not let oneself be impressed by anything, but should ensure one maintains indifference, aequanimitas,393 equanimity.

Ignatius also says, and we know from this that he didn't mean it in the Buddhist sense, that ex omnibus ea demum, quae ad 1nem ducunt, eligere ac desiderare.394

(We should desire and choose only what helps us more towards the end for which we are created.)

This is of course not a Buddhist attitude, as this attitude favors certain things and rejects others; certain things or people are latched onto because they are necessary to achieve the goal. In the Buddhist attitude, on the other hand, nothing is necessary because all is illusion, mâyâ.

We have now 1nished our preliminary examination of the "Fundamentum."

Next we come to the actual Jesuit meditation on the "Fundamentum" as it is done in the exercises, and which Przywara describes very thoroughly in his book Deus semper maior.395

He also starts with the "Creatus est homo," that is, more precisely, with the "homo," and poses the question, "What is the human being?"

In the meditations, as you saw when we looked at the "Anima Christi," almost every word is examined in great detail.

I would like to give you some examples here to show how Przywara proceeds: he already stops at "homo."

He says that man is a union of matter and spirit, actually composed of polar opposites.396

Man is in a certain sense, as Przywara says, "the body become spirit,"397 and in order that body can become spirit, the spirit must descend into the matter.

Man is therefore also in a certain sense the “incarnation of the spirit.”398

We can’t just unthinkingly adopt this view wholesale. We have to ask ourselves, “Can we accept it? What does it mean: the body becoming spirit?

Is it something we can experience? Can we see anywhere a body that has become spirit?”

Yes, in the dogmatic tradition of the Church it is of course the case, because the corpus Christi has become spirit, the corpus Christi

has been transfigured, has become the corpus glori!cationis. In the same way Mary’s body— this view is not dogma, but is sanctioned by the Church—was directly received into heaven as corpus glori!cationis.

She is the only mortal, so to speak, to have this happen.399 The roots of this notion go back a very long way in the Church.

A notion such as Przywara’s naturally refers to this.

But if one does not share this point of view, one has to ask oneself the question, “Is there a psychological experience that would somehow make this notion seem possible to us?

Is there an experience that might underpin these assertions?”

And I have to say, I could not demonstrate anything, directly, that would make such a notion seem possible somehow.

I’m not talking about whether a body could actually transform directly into spirit, but about whether there is any kind of psychological occurrence or experience about which one could say, “It feels like that,” as if a body had become spirit.

True, we might say about a person that he has become very “vergeistigt,” overly spiritual or intellectual.400 But we don’t mean his body.

He only looks like that, a it pale and emaciated, and terribly interesting, but we don’t mean it literally.

So it’s not that kind of experience.

However, something we do know, in a quite quotidian and immediate way, is that man represents not the body becoming spirit [Geistwerdung], but a coming to consciousness [Bewusstwerdung] of the body: the person becomes conscious of the body.

We know from medical experience that there are very many people who are not aware of their bodies, or only to a limited extent.

They have no idea that they have some disease or physical ailment, or they do not even know what they look like.

Those are of course pathological cases, but there are people401 who have to see their

face in the mirror before they can speak, or who can completely forget about themselves physically, which can lead to serious health problems—they don't notice they're cold, for example.

Or they are hungry but don't realize and think it's a psychological problem.

Or they have a terribly unhealthy lifestyle and don't realize because they don't care about such things.

So it is not to be taken for granted that a person is aware of their body.

These unusual people have never properly experienced their body in reality. They only know in theory that they have a body.

So when I become aware of my body to an extent, I translate the physical fact of the body into a mental experience.

I have an image of my body. Gymnastics teachers will con1rm that there are many people who have no idea about their musculature, or how they actually breathe.402

And yet these are very important functions.

Of course every one knows that they breathe, but they don't know how wrongly they are doing it.

They don't know that they're only breathing up here.

Others know that. You can also see it in their posture. In the same way, many muscle groups are completely ungraspable
for consciousness.403

These people don't know how to innervate them.

But that is by no means spiritualization [Vergeistigung]; here we encounter a very dangerous misunderstanding: namely, calling this process of conscious of the body Geistwerdung—"becoming spirit or mind."

We think, in other words, that consciousness is the spirit, or we think that a conscious function, the intellect, for example, is the mind. Not a bit of it. Spirit, or mind, is something quite dif fer ent.

And we have indiscriminately adopted the three- part division of old: mind, soul, and body.404

The soul is in the middle and does something or other here; the mind is what happens up here; the body is the raw material.

Up there is your mind, as if consciousness were mind or spirit.

I would thus initially quite cautiously say that man is not the body become spirit, but that awareness of the body means that a person knows who they are, how they are made,

what they are called. No animal knows that.

A dog does not know that it is a dog, just as the stars do not know their names. Their names were thought up by astronomers.

And vice versa: the assertion that man is also an incarnation of the spirit is inaccurate as well. It's true that consciousness extends into the body and can have physical effects, but only to a very limited degree.

There is a whole range of bodily functions that are never, under no circumstances, reached by consciousness.

So only limited credence is to be given to this assertion.

I shan't go further into this problem of spirit and matter for now, but will continue following Przywara's contemplations.

He now says that the two intersecting directions of spirit and matter cause a con4ict, and refers to Galatians 5:17: "For the 4esh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would"405

The ancient opposition between pneuma and sarx.

He speaks of the "fall of the spirit into the chaos of the body."406

He says the body should become spirit, and one asks oneself, whether in the end the spirit should also be body.

He continues and says that the spirit rebels against the body.

He even mentions an "uprising of the pure spirit against the humility of being bound to flesh,"407 as if the spirit were suffering from a degree of hubris or arrogance and would not entertain the presence of the physical matter.

He now actually switches to the antithesis: namely, whether the body also becomes spirit, and says that the matter of the body becomes God.

It achieves divinity, or already has it, because in the body divinity appears as matter, so that through these contemplations the antithesis is actually canceled out to a large degree.

Now of course we have to ask ourselves again: does this polarity somehow exist in real ity? Can we demonstrate it in psychological experience?

Actually, this con4ict does exist, between what we call mind or spirit, and what we call body.

That is a long- known fact. There is no moral conflict where we cannot prove it; but whether the pairs of opposites in this confl4ict can be called spirit and matter is another question.

We cannot, that is, directly experience spirit or mind. Initially it is simply the pro cess of becoming conscious.

The body is a mental something, nor can we experience matter directly, but would have to 1rst ask modern physicists what matter actually is.

We don’t actually precisely know.

You can read in the newspapers that matter consists of in1nite mathematical formulas, which are therefore extremely abstract and dif1cult to imagine.

Matter has disappeared into the realm of the inconceivable for us. It is no longer the density or weight of the corpus.

That is a naive, antiquated view. Matter is something toto caelo unknown. We can only get an approximate idea of it.

We have no idea whether modern physics has already progressed far enough to be able to make even an approximate assertion about the essence of matter.

And of course, the same is true of that which we call spirit or mind.

It is de1nitely not what we call intellect or consciousness. Even the word “spirit” doesn’t fully express it.

We will come to what it actually means in a moment.

We call something mental or spiritual when a psychological content has a certain quality that we designate as coming from the mind.

In the same way, we call a certain quality of psychological experience material or physical if it has its origins in the body.

What we imagine when we think of body or matter, and what we directly experience, is a psychic image.

We only experience psychic images.408

We have no direct experience of the things; that’s why we need all kinds of tools to be able to establish to some extent their objective existence.

All we have are psychological experiences of certain psychological conditions.

We see colors and hear sounds, but there are no actual colors and sounds. They are physical mechanisms.

There is the psychic phenomenon of the color, of the sound.

So what we refer to as mental or spiritual is a translation of any kind of mechanism

about which we are not suf1ciently knowledgeable into a psychic phenomenon.

Namely, there are vari ous words for “Geist” which reveal the original specific notions behind it. You know that the word for “spirit” in the New Testament, where it is used a lot, is pneuma.

The original meaning of this word was simply “blowing,” “breeze,” “breath,” “moved air”; by extension also “breath of life.”

It appears very often in the Septuaginta,409 where it actually simply means “life.”

It is often synonymous with the word psyche, soul.

That has a similar origin: psychros, “cold,” or psychein, “cool down,” something that is “cooled down by a breath of wind,” but it also means “desiccate,” as the wind, when it is hot, can also dry things out.

It also shares roots with the German words pusten or blasen [blow], which are also connected with breath.

“Psychic” is that which breathes, so to speak.

Thus in the Old High German translation of the Bible, the word “Geist”, for example the Holy Ghost, is translated Atum, that is, Atem [breath].

Rightly so. It is a direct equivalent of the âtman in the East. That is also a breath, a sign of life.

The Latin word for Geist is spiritus. That also means “breath,” and by extension, “soul.” It comes from spirare, to blow, to aspirate.

Then there is another word for spirit, namely animus and anima— anima is simply the feminine form.

It fts with the Greek word ánemos, wind.

This word is then found again in other languages, for example in Gothic: usanan, exhale; in Latin: anhelare, exhale, wheezing, rattling breath [röcheln].

The German word röcheln is onomatopoeic. It indicates the sound.

Strangely, the same word is used for the sound dying people make when they breathe their last and exhale the soul [so “death rattle”].

In Swahili, the language of East Africa, it is called roho.

That is a loanword from the Arabic ruch: that is, soul, spirit. It is connected with rich, the wind.

These Latin, Greek, and Semitic words are simply different expressions for wind and breath.

With the word Geist it is dif fer ent. We’ll look into that next time. Carl Jung, The Spiri-

tual Exercises of Ignatius Loyola, Pages, 150-162

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The Spiritual Exercises of Ignatius Loyola: Lecture 10 [26 January 1940] (2023-02-21 04:20)

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Lecture 10 26 January 1940

began with Przywara’s meditations, and we, initially at least, looked at how he deals with the word “man,” homo, in the meditation.

As we were examining this we came across the term Geist, and I told you my doubt about whether consciousness can rightly be called spirit.

Consciousness is a representation, an imaging, and one can scarcely refer to consciousness as spirit.

Neither can one say that the intellect is spirit—intellect is merely the capacity for thinking.

And so we come to the question if what spirit actually is; or of which psychological experience is identified or expressed by this term.

As a result, I initially tried to give you a definition through the etymology of those words that are used to express
the experience of the spirit.

We looked especially at the Greek word pneuma and the Latin words spiritus and animus.

Today, we will look at the German word.

The German word Geist corresponds to the English ghost. It is related to the Norse word geisa: that is, “to rage.”

Here we see a new term that is not exactly identical with the soft breath of the spiritus or the pneuma.

“Rage” indicates passion, fire or the like.

It is also connected to the Gothic word usfigaisjan: that is, to agitate someone, get them into an emotional state, make them blow their top.

We have a similar word in Swiss German:

“ ’s isch zum Ufgeischte,” as one says when a situation or a person is unbearable, when one gets into an intolerable emotional state. It corresponds to the En glish words aghast or ghastly.

These par tic u lar origins of the word Geist are also seen in the general usage of the word and the associated meta phors.

We say, for example, “geistsprühend” [sparkling wit], “Geistesblitze” [flashes of inspiration], or we talk about the fire or
4ames of the spirit.

So you see immediately that Geist is associated with enthusiasm or strong emotion; that is, with something 3ery, flashing, even with light in general— the light of the spirit, for example.

These vari ous images meet in the symbolism of the Pentecost miracle, as you will re-call:

And suddenly there came a sound from heaven as of a rushing mighty wind, and it 3lled all the house where they were sitting./ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them./ And they were all 3lled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.411

The people who saw them said,

“These men are full of new wine,”412 as if they were drunk: in other words, they were in a state comparable to the
effects of alcohol. That’s why alcohol is also called “spirit,” in all languages, the spirit of wine. That is also a spirit, of a par tic u lar kind.

The volatile, hot, igniting feeling that surges through the blood when one drinks alcohol, that is spirit.

That’s why in Church symbolism the wine is called spiritualis sanguis, spiritual blood.

The wine is the symbol of the blood and also of the spirit.

These qualities of the term “spirit” also meet in this image.

So to sum up, we discovered from the Latin and Greek usages as well as from the Semitic languages— I mentioned the Arabic ruch which is associated with wind, corresponding to the Hebrew ruach— that these words always mean an animated or lively breeze, moving air or breath.

Pneuma is not just air, but moving air. The Greek word for air is aer, while moving air or breath is called pneuma, and psyche also means a breath that is moving.

The atum, the spiritus sanctus, the Holy Ghost, is therefore not aer, but pneuma. That’s why it is also said that the Holy
Ghost breathes between Father and Son.413

It is a principle of life, just like the breath. And spiritus is also a sign of life.

Thus in primitive imagery, the soul is the living breath. The last breath to leave the mouth of a dying person is the soul.

This sense of movement, of wind, also goes along with the word “rage.”

In German, we talk poetically about a “wütenden Windsbraut” [raging bride of the wind] or we say the “storm rages.”

That is the Greek mainomai: the passion, the ecstasy of an enthusiast who races like the wind, as if possessed by a wind demon which is propelling him forward.

So this raging, this racing ahead, is actually directly connected with the other image of the moving breath, except it is much stronger, expressed with much greater emotion.

German is a strangely devalued414 language, isn’t it?

It is terribly hackneyed, which is why in my estimation it is much more advantageous to speak simply and unpretentiously in German, because the strong words are all well- worn and trite, and yet fraught with undomesticated barbaric life.

The word Geist is thus actually a word of anger, in the same way that Wotan is an angry 3gure.415

That is characteristic of the German mentality, which still gives expression to this barbaric condition of the psyche with considerable intellectual aptitude.

German is a language that is still evolving in this regard, that has not completely freed itself from its primitive roots, in contrast to Latin, which has very 3xed meanings.

That’s why German is the language most unsuited to philosophy, even though the Germans are the best phi los o phers.

On the other hand, German is the best language for psy chol ogy, even though the Germans are, curiously, the very worst psychologists.

But that is often the way, that unto him that hath shall not be given.416

Looking now at this word Geist, spirit, we see that it is a condition, a typical condition of mankind.

If someone is lost in reverie, moved by something, carried away by the wind, compelled to move, animated, we talk of the spirit.

So it is an augmentation of life and has nothing at all to do with the intellect or the like.

A book such as Klages’s Der Geist als Widersacher der Seele is relevant here.417

Spirit has absolutely nothing to do with the intellect, but is an augmentation of life, a wonderfully elevated life even, as a consequence of which the phenomenon of the spirit in this sense always also meant possession by the spirit— because the primitive person cannot imagine this growth of life in any other way than that another soul, a spirit, has entered his soul, and is sitting on him, there on

the back of his neck. That’s why they wear those amulets: because the unconscious is there, and I cannot see it.

This spirit comes to me there and speaks through me, from behind, or from above through the fontanel, which according to Tibetan lore is where the soul also departs.

That’s why a person with an open fontanel always seems a bit odd, because the old channel of the soul is open and the soul can enter or leave.

Or when someone dies, at the end of the death prayer the Lama makes a high-pitched sound that causes the skull to open and the soul exits through the air hole like a miraculum and separates from the body.

So the original idea of a spiritual state was that of possession by a spirit, by a breath-like creature.

That is the original phenomenon.

So if a primitive speaks unexpectedly in an elevated or strange way using uncommon words, he is immediately deemed mana,418 or taboo, uncanny.

People assume
that he is a sorcerer, or is possessed, and make a big detour around him.

For example, if someone speaks paradoxically or strangely, when someone insists that the fldanced, or a four legged beast flew throughthe air, that proves that he is possessed.

Because a sorcerer is always haunted by spirits.

These primordial ideas now clearly show us that the phenomenon of the spirit in the psyche causes an elevated state, or at least an unusual one.

Or, to formulate it very cautiously, a change in the personality.

This notion of spirit is, as you see, something quite dif fer ent from the meaning one tends to associate with the term Geist in modern usage.

But I am convinced that this is the original and actual meaning of Geist, that the pneuma zoés of the Old Testament, the spirit of life, is the true spirit.

That is what people have always called spirit. And it is a condition in human beings.

But what it actually is, in and of itself— that we have to be content leave to the realm of the unknown.

This question is unanswerable. We only know that it is experienced in this way.

If we now apply the same critique that we have used for the term “spirit” to the term “ matter,” or “body,” as would be fair, then we would also have to say, in this case, that body has nothing to do with matter.

Matter or substance is an abstraction, in the past a philosophical term and now a sci-enti3c one, while body is a direct psychological experience of the soma. However, we cannot afford to get confused here.

If you ask people toiday what the body is, they will give you a description of the anatomy or physiology which can be physically observed.f

But that is a scientic experience of the body, not a psychological one.

The psychological experience of the body is how the so ma is imaged in the psyche.

That is quite another question: how I experience the body from within as a direct real ity.

After all, I am in my body. How does my body, which I myself am in, appear to me from the inside? If I examine this question in detail, I will discover very strange notions that have given rise to a series of the most curious symbols.

If you wanted to get an idea of how the body is experienced in the psyche, you would need to ask the yogis in India, or our medieval philosophers;419 they know a thing or two about it.

If you consider the body from the point of view of the psyche, you will be able to ascertain a sphere of consciousness up here,420 with all kinds of strange sensations around it.

Another center is in the heart area; before that there is one in the throat, and another one further down, in the belly.421

These observations have not only been made by the yogis in India, but also by our medieval philosophers.

In India the yogis meditated on them extensively.

You too will realize that your anatomical knowledge tells you nothing about how you yourself fill your body.

Indeed, you pervade your body as if with inner currents and thus you can flow into your limbs, which is how it is formulated in the prâna teachings of India.422

If you follow these primordial images, if, for example, you say to yourself, “Let’s assume there is something like a prâna,” then you can achieve the oddest effects, innervate muscles that your consciousness would not have been able to reach any other way.

For example you can warm up parts of your body that were cold, and such like.

Feats like this, such as yogis can achieve, are nothing mystical at all; they are simply the application of the psychological prâna teachings.

In this way you get an image of the human body that is toto caelo different from the anatomical image.

That’s why Eu ro pean physicians don’t understand what Eastern doctors are talking about at all.

They have this prâna concept, a system of channels that extend throughout the body.

Modern doctors know, of course, that this is not anatomically true, but there is nothing mystical about the navel center: it is a functional center in the psyche, exactly as the heart area or the breath area is a psychological field. Certain things make us catch our breath.

Some thoughts cause one to feel a pressure in the chest.

In other cases, something presses on our stomach, gives us belly ache.

This expresses the condition of the stomach, the activity of this particular center in the psyche.

So when we say “body,” we are actually talking about how we experience the body. That has nothing to do with matter.

Its relation to actual anatomy and physiology is very distant indeed. It cannot be identified.

You can never prove there is a prâna channel that goes from the crown of the head all the way down to the big toe, and so in the West we say such teachings are complete nonsense.

But we are the stupid ones, because we do not understand it. Pure and simple.

So the body is a condition, a psychological state, a peculiar kind of awareness.

For example, if you think in your head— for now we’ll say “think,” but we could just as well talk about “psychic functioning”—it is quite different from when you do it with your heart.

These two things are so different that for many people it is an incredible discovery to hear that one can also understand with the heart.

Most people only function with this box up here423 and have no idea that one can also comprehend things
with the heart.

I don’t want to name names, but a very well known and famous man discovered that religion is not only a matter of the head, but also of the heart.

We could go even further, couldn’t we?

If I say to a Negro424 that one can understand the world through the gut alone, I’m not telling him anything new.

For them, something is only a thought if it is felt in the belly.

That’s where their thoughts are and they also think down there— a Pueblo once said to me, “The Americans are all crazy because they think in their heads.”

But thinking is done in the heart.

The Homeric Greeks thought it was in the diaphragm: that's why intellect was called phren, that is, the diaphragm.

We still use it today in "schizophrenia,"425 to mean a mental splitting of the personality—we consider the personality
to be located in the head, but it actually means diaphragm- split.426

Perhaps we should quickly investigate why Negroes, for example, think with their bellies.

Now, we can assume that the abdomen or the stomach was the very first center to demand conscious attention, because food didn't just 4y into people's mouths.

That is prob ably also the reason why the stomach is still an organ of the psyche.

The slightest psychological reactions cause all kinds of stomach complaints.

A little higher than the belly is the breathing function, and here we see symptoms such as heart complaints or breathing difficulties.

Nearly all neurotic people have breathing problems, irregular or too- shallow breathing which they have to interrupt with deep intakes of breath and big sighs.

Their breathing is inhibited because their soul is in this region around the heart.

It causes enormous tension around the chest. The next center would then be around the mouth.

It is not very clear, but in India they make this distinction. Thought connected with speech is located here, and you
know how people can develop stutters and similar dif3culties.

And the next center is here in the head.

So, "body" and "spirit" are psychological states, conditions of psychic functioning.

"Body" tells us just as little about what " matter" is as "spirit" tells us about what ever it is that is behind the word "spirit", behind the condition.

It in no way tells us whether "spirit" is a spirit or, I don't know, a divine being.

We only have this experience, which we express in this way.

We have bodily conceptions and bodily experiences, and we also have conceptions of the spirit and conditions of the spirit, and these we perceive with consciousness.

Thus Przywara's meditation is actually incomplete, in that it gets stuck in certain predicated terms: that is, the term "spirit" and the term " matter."

In real ity, this contradiction certainly does not exist to such a great degree in the soul itself. In a way, we tear this contradiction apart when we

say, “ Here is spirit, down there matter, and a tremendous tension in between.”

That’s not how it is in us eo ipso; rather, within us is a body that can be experienced psychologically, a prâna body, a subtle body, and there are states of sublimity, of ecstasy, of animation, of super natural animation, and that is spirit.

So in the same way that spirit is not spirit, then body is also not matter, but both are actually modalities of the psyche.

Przywara then goes on to say that the person is actually a “medium formale et materiale”— a medium of formal and material nature— and here we can agree with him again.

The formal is the spirit, the material is the body.

Man is a strange psychological unit of body- experience and spirit- experience.

It is an undivided oneness, which is only torn into two parts when the intellect is at work.

In other words, we think that the nature of our spirit- experience is wholly different from that of our bodyexperience,
and as a result this splitting occurs.

I don’t mean to say that this split did not occur, or that it is nonsense that it occurred.

If we were to say that, we would deny the entire spiritual development of mankind.

This contradiction had to come about, the chasm had to be ripped open, or else nothing would ever have been recognized, because it is only through differentiation that we understand.427

If things are together, if white and black are one and the same, we cannot recognize anything.

And now Przywara says that man, as a “medium formale et materiale,” through his unified nature portends the one who is the unity of every thing that was ripped apart in the Creation, and that is of course God.

Przywara now says literally about man, If, then, [man] as the center is objectively the analogy of God and subjectively there to proclaim God as the absolute center, then his activity is possible only insofar as he, incapable of clinging to himself,
hangs completely in God (adhaerere, inhaerere, cohaerere Deo).428

This word “hanging” he gets from Ignatius’s annotations. It is the “adhaerere, inhaerere, cohaerere Deo”: “adhere to God, hang in him, cleave to him.”

He says, “He is man, insofar as he is in God.”429

This unity, this coincidentia oppositorum, this coming together of the opposites in the human soul, this psychic essence of man, is a metaphor, an allegory so to speak, or an analogy of God, because in God the opposites are eliminated.

From this the purpose of man also emerges: through his own unity, to proclaim and represent the unity of God.

And in what condition, then, is man? Well, in fact, as an analogy of God he has a likeness to God, a likeness to the unity.

But man is creatus, created. As a created being, man is not of himself, but is dependent on God. God is not only our causa exemplaris, our prototype, but also our causa ef!ciens, the efficient cause, on which we are completely dependent.

Man is contained entirely in God, as it were, and this state is described by Przywara as a “hanging.”

And this hanging also refers— I’m getting ahead of myself here—to the hanging on the cross. It is a state of lack of freedom, a condition that is not determined by oneself, but by the producer, by the cause, namely by God himself. Because God is “in His essence the respective absolute center.”430

And he continues, “Body and spirit ‘rightly’ belong together, insofar as man is ‘rightly’ in God.”431

So if the person is correctly suspended in God, then he is also right in himself: then body and spirit, that is, the conceptual
poles, are rightly joined with each other.

This unity is ensured by the unum432 that is God— because God is the only way of being- in- oneself, says Przywara.433

This being- in- oneself [In- sich- Selbst- Sein] is of course the epitome of “being oneself” or “existence of self” [Selbst- Sein]. God is the “existence of self.”

God is the self. He is the actual self, and insofar as man is congruent with God, then man is also an image of this self. Here
you have the âtman lore in purest Catholic terms.

God is thus causa efficiens: that is, the efficient cause, the “is” of all things. “Quod dat esse rei.”

That which gives the thing its existence.

He is the actual being, the actual reason for being, the thing that guarantees existence at all.

No existence outside of the divine.

There is a direct correlation here with the Indian teaching, “I am the âtman, I am the world.”

The concept of God as the causa exemplaris, the prototype, with man as the copy is a Platonic idea that every yogi could accept easily: because the personal âtman is after all the miniature âtman, the tiny creature living in my heart, no bigger
than a thumb, but which at the same time is also the âtman that covers the whole world and contains every thing in it.

So up to this point we find complete concordance, except for Przywara’s notion that man “hangs” in God.

Instead of man being the free, uncomplicated, plant- like emanation434 of God, there is a condition of compulsion, a state of suffering, because the hanging is a state of suspensio in Deo, a state of being suspended— and that is agony, a veritable torture. It is indeed a copy, but an agonizing suspended copy.

Curiously, there was an ancient mystery cult in which this notion became reality, with an annual festival celebrating it.

It was the cult of Attis.

Attis’s mother Cybele loved him and suddenly made him go crazy, whereupon he castrated himself under a spruce into which his spirit transferred. 435

So every year at the time of the festival, a spruce was cut down and carried to Cybele’s cave.

A picture of the god was pasted on this spruce: the tree, that is, represented the god. The tree is a child of Cybele.

Cybele is nature. If we think in Eastern terms, Attis is the spruce and stands in the womb of nature; he is the whole of nature itself.

He is the purest expression, the purest image of Mother Nature. If, on the other hand, this image of a son of god436— that is, of Attis—is fixed to the tree, it is an expression of the suspensio, the state of being suspended, and of the agonizing
death of Attis, whose corpse, so to speak, is then returned to his mother, namely for the resurrection. The cave of course symbolizes a grave.

Life is buried like a grain of wheat in the earth’s womb, whence it grows again.

That was the mystical437 idea in the Eleusinian mysteries, in the Attis cult, and suchlike.

But Przywara makes it even clearer. He says that the person as a unification of the active opposites, spirit and matter for example, is a crossing:438 he uses the word Kreuzung.

That is, two dif fer ent tendencies, the somatic and pneumatic, cross each other in him like two express trains passing on

the railway tracks.

That is of course also a state of tension, of being suspended between two poles. Isn't that the same as the ancient depiction that we find in the Mithras cult, of the tragic death of the god Mithras, which takes place between the opposites?439 Have you ever seen an altarpiece from the Mithras cult showing the tauroktonos?440

The bull collapses as Mithras the matador plunges the sword into its throat. I remember one picture showing this scene. In the middle is the scene of the slaughter,

Flanked by dadophoroi, torchbearers: on one side, a torchbearer holds the torch up high, a kind of Eros in Phrygian garb; on the other side is another dadophoros, with the torch down low.

The ascent and descent, like in the Heddernheimer Museum.441

Up there is the sunrise, Helios driving up into the sky with his panting stallions, while on the other side, Luna descends. Day and night.

It demonstrates that this sacri3ce takes place at high noon: that is, between the opposites.

It is the same as the image of the cruci3xion: Christ on the cross between the two thieves.

One will be with him in paradise, the other in hell— one goes up, the other down.

These are the opposites between which Christ is crucified.

These opposites are in a way played out within the person, and that's why Przywara calls it a crossing.

The suspension between the poles he describes as a split or rift, and that is none other than a con4ict between the opposites.

You don't 3nd anything like this in India. Con4ict is not part of Buddhism.

Conflict is illusion. It consists of the opposites from which you are supposed to free yourself. Nirdvandva is freedom from the opposites.

They are only concupiscentia.442

I desire the world, all is illusion, and if I stop desiring, if I know with absolute knowledge that it is illusion, this whole
Nidana chain, this chain of causality that leads ultimately to death and the entire sum of suffering, ceases.

Buddhists in a way refuse to take part in the conflict.

For Przywara, the con4ict is central. Here we see again an expression of this Western attitude of ours that is quite different.

Our attitude to the world is extraverted.

The world is desirable and beautiful; one can do and achieve something. The world is not a vale of sorrow.

Yes, of course we complain about things— and in the very next moment say, “Then we’ll improve it.”

We are hopeful, convinced that tomorrow every thing will be better. Reculer pour mieux sauter.443

While in India they say, “What nonsense! Nothing will ever change.” And they don’t have this split.

We have this rift inside of us. For Indian people, it is external and was written off long ago. But we have given up having anything to do with this inner split.

That’s why we always have to locate it outside of ourselves. If we hear or read about a criminal who has been judged for his crime, we are happy to hear that someone else did something wrong and was caught— thank God it wasn’t us. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 163-174

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 11 [2 February 1940]
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[1]Carl Jung Depth Psychology Facebook Group

Lecture 11 2 February 1940

The last time we looked at Przywara's meditation on the first part of Saint Ignatius's "Fundamentum," and talked specifically about Przywara's understanding of mankind: his metaphysical position, as it were.

As you heard, he considers man to be a medium formale et materiale, a medium between the formale, which refers to spirit, and the materiale, matter.

Thus, according to Przywara, man is a likeness of God, who himself is a union of the great cosmic opposites.

So you see that in his meditation Przywara views God as a uniting symbol. I have dealt with the concept of the uniting
symbol in another context.

If you are interested in learning more I(recommend the 1fth chapter of my book Psychological Types.445

There I write about the symbol that is a medium formale et materiale.

So according to Przywara, man, as a union of opposites, is a likeness of God. Man is analogous to God and as such is actually in a certain sense the same as God.

However, this par tic u lar identity relationship, if one may say so, is very problematic, because the state depicted by Przywara is far from being a state of identity,446 rather it is a state of suspension in God, an adhaerere, inhaerere, cohaerere Deo, and an agonizing suspension at that.

Because man is at the same time a conflict. Przywara calls it a rift, or split, as I mentioned last time.

Man is actually not so much a union of opposites as a conflict of opposites.

The contact of the opposites that takes place in man is not harmonious—it is something discordant.

And yet man is completely encapsulated in God, hangs in God as it were, and represents God.

The person is an image or copy of God.

As a result, one would have to say that if man is a copy of God, the human condition is also a copy of God.

But Przywara doesn't give any more information about that. This prob lem only comes up once more, a bit later on. We'll talk about it then.

In any case, the copy that is at that same moment suspended in God is actually also substantially and essentially the same as the Godhead. Man only exists because he is dependent on God.

God is the causa ef!ciens and the causa exemplaris.447

Without God, men would not exist, and their form is dependent on the form of God; because God is man's causa exemplaris.

Thus even the essence of man is in a way divine in nature.

That is of course a very impor tant point. Because here we have a concordance with the Eastern teaching, "I am the âtman, I am the world."

But this teaching is not included in the Christian tradition— instead it is obfuscated, it is extraordinarily problematic, as I said.

Nevertheless, we have proof in the Holy Scripture of the inner relatedness of man to the Godhead.

Remember that part in the Gospel of John where it says, Jesus answered them, Is it not written in your law, I said, Ye are
gods?/

If he called them gods, unto whom the word of God came, and the scripture cannot be

broken;/ Say ye of him, whom the Father hath sancti1ed, and sent into the world, Thou blasphemest; because I said, I am the Son of God?/ If I do not the works of my Father, believe me not./ But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.448

So quite without a doubt he calls humans gods.

This point refers to the Psalm 82: "I have said, Ye are gods; and all of you are children of the most High."449

This psalm begins with the words, "God standeth in the congregation of the mighty; he judgeth among the gods."450

I turned to the Vulgate for this verse, as I can't read Hebrew.

It follows the Septuagint, the Greek- Jewish translation of the Old Testament.

There it says, "Deus stetit in synagoga deorum in medio autem Deus deiudicat":451

"God stands in the congress of the Gods, but in the middle he judges the Gods."

So, to judge or make a judgment about someone.

God is apparently here thought of as one who stands in the middle of the congress of Gods and judges his colleagues, his co- gods, as it were.

So we clearly see that this statement "Ye are gods" actually refers to the idea of gods and not to what is usually said, that it was the judges.

That is the usual explanation: that the judges in Israel were referred to as gods.

That is also true of course. It says that clearly in Exodus,452 but Christ is not using the word in this sense.

That's why he is also able to say of himself that he is the Son of God.

When he says, "He that hath seen me hath seen the Father,"453 he clearly means he is of the same essence as the Godhead.

When he says to the disciples, "Ye are gods," he means it. It is quite beyond doubt that in Christian teaching the divine nature of men is completely valid.454

However, as I have said, it is curiously obfuscated, in that Przywara says that this suspension in God could cause men to
abuse their position in quite a diabolical way: namely, by claiming to be like God.455

He evidently means that this suspension in God is also an identi1cation with God that a person might also misuse in order to claim God- like qualities.

Now, if a copy says, “I am similar,” of course it can do that, but naturally it can also misuse it in the psychological sense: for example, if a drop of water in the ocean says, “I am the ocean.”

The water drop is part of the ocean, not the ocean itself, but nevertheless the nature of this part is essentially and substantially the same as the ocean.

This idea also corresponds to a point from Augustine that is often used in medieval texts: “Deus est circulus cuius centrum est ubique, circumferentia vera nusquam”:456

“God is a circle whose center is everywhere but whose circumference is nowhere.”

And this center that is everywhere is of course in every person, and the circumference that is nowhere is the in1nite
perimeter.

Now, if there is an identi1cation of this kind, then of course the possibility of diabolical misuse also arises: namely, that the droplet assumes it is the ocean, or the grain of sand in the Sahara believes it is the whole Sahara desert.

That is what those who utter such things are always accused of. Because the devil is the simia Dei, the ape of God, an imitator of God.

Apparently the most imperfect, agonizing, con2icted human condition is undoubtedly the particular condition of mankind.

If someone has no con2ict, they simply don’t know it yet, but think their gut or their stomach in general is causing these symptoms.

Of course they think they have nothing of the sort, but that’s just self- deception.

In real ity one is never quite right if one doesn’t have any doubt about oneself.

Such a person would be mistaken, that’s for sure. Doubt is generally a higher state than certainty.

Because it is in doubt that the opposites meet, whereas in certainty the other leg is missing, there’s always a limping one- sidedness.

Man, as a creature of conflict and doubt, needs a savior.

That’s why Przywara says that God repairs the rift through Christ’s crucifixion.457

What is noteworthy here is how this word “crucifixion” 1ts with the intersection of the opposites within people.

This will be con1rmed, as we shall see. The cruci!xio Christi is known to signify redemption.

I must admit that, despite my Christian upbringing, I have never understood why the crucifi!xio should mean redemption.

I thought I must be particularly stupid, but in my almost sixty-1ve years of life I have met quite a number of other people who didn't understand it either.

One says it without thinking and hears it often, but one never really understands why the act of someone else being nailed to a cross should heal the conflict.

Because that's how it is supposed to be: because of our imperfection, Christ was nailed to the cross.

Przywara says clearly, "Man is the cruci1xion of God."

The human is the hanging on the cross, and is thus to an extent identical with it, with this suffering of God's son, the suffering of God.

This expresses quite clearly that this human suffering is not just our own imperfection, our own suffering, but that this suffering is also pre sent in God.

It is the suffering of God that is revealed in the 1gure of Christ. Where does the suffering come from? From the conflict.

So the con2ict is in the Godhead. That is a thought that should not be spoken.

When the suffering is so great that the atonement required is the crucifi!xio, one naturally asks what caused it.

What is the crime for which the son of God had to suffer this punishment?

Evidently the sinfulness458 of men, which through the death of the son becomes conscious and atoned for. Our debt is paid.

We are then released from this debt through the crucifixion of the son of God. Now, it is said that Christ was innocent.

Only the guilty party should suffer the punishment, but here the innocent one takes the punishment on behalf of the others.

If we consider Christ from the human perspective, not the dogmatic one, the question arises: what is the psychological
debt of Christ that caused him to be punished?

What was missing in his life? Where did he incur debt? We can say it in one word: he was no animal.

That was his failure: that he did not live the animal side of human nature. What is men's crime?

It is precisely that they are animals, that they are carnal, that they live as animals, which keeps them unconscious.

That is the debt of men that has to be and is discharged by the atoning death of Christ.

Because the conflict within man is after all this conflict between materiale and formale.

The materiale is the flesh, the formale is the spirit.

These are the opposites that rage inside men: namely, the principled, form-giving nature of the spirit, as opposed to the formlessness and intemperance of simply blindly drifting along.

This opposition is not answered by remaining at the level of the usual instinctual man, who exists as instinctively as an animal that experiences no conflict.

Or the conflict is pushed aside, and as a result all spirituality or intellectual thinking is also foregone.

Those who pride themselves on living instinctively and having no conflict are simply ignoring their inner humanity.

But those who make the opposite mistake— living only in the mind— are punished from the other side.

Przywara calls these opposites that meet in man the timbers of the cross that join in the middle from right, left, above, and below.

That for him is the symbol of the opposites that agonizingly combine in the human being in the form of conflict and in the image of Christ.

That's why one often says "the cross" instead of "Christ"— "the cross redeemed us."

It is the expression of a symbol.

Przywara says that the crossing, the intersection of the opposites, is the redemption.

In other words, those who are unaware of the con2ict, who are only spiritual or only material, are not redeemed.

Only when people are in this state of uncomfortable doubt or conflict are they redeemed.

Of course, we do not think we are redeemed when we are in this state of doubt or conflict.

We think, "This is all wrong,"— and that's when it is exactly right.

Because there's no other way to reach a higher consciousness than by experiencing some pain or suffering.

No one ever undertook anything459 when they were feeling fine.

One has to get into a wretched state before one will do something.

That is the great psychological meaning of the glori1cation of suffering in Christian ity, and that is what we have
to criticize in Buddhism— that they leave out the conflict.460

Nirdvandva means, “I am free of the opposites, neither right nor left, neither up nor down.”

The yogi thus grows up into a higher unconsciousness which is called bodhi, meaning “enlightenment” or “consciousness.”

In the West, we assume the yogis are all engrossed in a realm of higher consciousness, but they have simply entered a trance- like state and return with a feeling of bliss, as if after a deep sleep.

That is not consciousness, but unconsciousness.

And it is certainly true that if you can get yourself into an unconscious state you feel re-vitalized, like when Antaeus touches the earth.461

I am reminded here of the parallels in the myth of Antaeus, who was a giant and the son of Poseidon and Gaia. He forced all strangers to wrestle him, and in every case won and killed them.

time he touched his mother, the earth, he gained renewed strength.

Fi nally Heracles managed to overcome him by holding him up in the air until he suffo-cated.

It is not that a state of conflict is always the most desirable thing—sometimes this state can be so destructive that one wishes one could free oneself from these opposites and sink back down into an unconscious state where nothing matters in the least.

That is the great thing about Indian people, that they have learned that so thoroughly.

But they should use words we understand and say that the state they attain is uncon-sciousness, not consciousness.

Buddhism is a bit dif fer ent in this regard, as Buddha is also conscious of something that transcends consciousness,
and that cannot be anything other than “no consciousness.”

It is different from consciousness.

So as you see, Przywara regards man himself, his psychological existence which is es-sentially confictual, as the cross.

Man is not just crucified, he is the actual cross— like in the old Christian depictions where Christ is not nailed to the cross, but stands in front of the cross with arms outstretched because he himself is the cross.462

I have seen one of these crosses.

It's from around the eleventh century and shows Christ pulling the nails out of the cross and walking away from it. It is very unusual.

It's held in the Germanisches National Museum in Nuremberg.

Przywara says, By God as savior descending into man, His countenance appears in the real man in- between, the soul as the midpoint between pure body and pure spirit.

But by Him as savior descending into man as the rift, His countenance appears in the soul, insofar as it is to be saved
from being lost (salvar)— i.e., God appears in the guise of the "rift as cross."463

This means that the soul is a cross. That is true in the fullest sense of the word. The human soul is a cross.

Also in the 1gurative sense if we say it is a cross with this psychology.

Because crux also means "torment." This becoming conscious, this recognition of the conflicted nature of man, is a cross to bear. That's why we'd rather ignore it.

We don't want to recognize our faults, lest we discover something unpleasant that causes a conflict, and that would be a cross.

And we completely forget that the opposite that we carry inside ourselves— that that is also me.

The other in me is also part of me, and if I recognize that, then it is a cross, a crucified state, because I am suspended between the opposites.

Then I am thrown into doubt, I no longer know what to do.

That's precisely how it is: you feel doubtful, and when you do something you can only hope that it happens from both sides.

Not only spirit, not only matter, but something alive.

And that which is alive is never absolutely sterile and pure, but is somewhat murky.

Przywara says ultimately that God himself appears on the cross.

So God himself is also this cross. God himself is a torment. God is a cross for us, a cross imposed on us.

And if we realize the conflict within us, if, that is, we consciously accept the conflict,

then we accept the cross, and
this cross is God himself.

As Nietz sche says, “You sought the heaviest burden and you found yourself.”464 He might just as well have said, “You
found God.”

This encounter with oneself is the encounter with God. This other is me and at the same time it is God.

People in India understand that without any problem. What ever I encounter is me, it is âtman, it is my essence.

But what the Indian person doesn’t say is that this encounter is the most painful thing, that we are our own most painful experience.

We don’t want to understand that here either, and in India it is rejected in order that one can be free of this torment.

Of course, there are good reasons for that in Indian psychology. You can’t resent the Indians for wanting to escape these opposites.

But with us it is not like that.

We are supposed to become aware of our own inner opposites, but we must also doubt ourselves.

If, according to Przywara’s meditations, we have to call the experience of conflict an experience of God, it is understandable that he proclaims, using the words of Holy Saturday no less, “O happy fault, which gained for us so great a Redeemer!”465

It’s not just a façon de parler466 when one says that suffering is a cross to bear.

It is a manner of speaking, but in saying it one is also saying that suffering is actually God himself. It is like in the legend of Saint Christopher:467

Christopher wants to carry a child over the stream, but when he is in the water, the child gets heavier and heavier and he can hardly reach the other side.

Then he realizes that he was carry ing the Lord himself. This Lord, this child, is also Christopher himself.

So Przywara now sees the fact that man is crucified with Christ between heaven and hell as being the actual meaning of human existence.

Man is in real ity only in the cross, created by Christ.

Christ makes it so that the person is only real in the cross. Przywara refers here to the Epistle to the Ephesians:

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”468

Namely, we are his product. We are the product of Christ: that is, in other words, the symbol of Christ teaches people that they themselves are a cross, that they themselves are sufferers, that they are in a state of con2ict and that that which they are afraid of, namely the conflict, is themselves.

Those who avoid the conflict, avoid themselves.469

Now we are actually finished with Przywara’s meditations on the “Fundamentum.”

Of course, there is lots more one could say about his meditations, but that would take us too far. I just wanted to touch on the main points.

Now we just have to look briefly at the third section of the “Fundamentum”:

It follows from this that one must use other created things in so far as they help towards one’s end and free oneself from them in so far as they are obstacles to one’s end.470

With that, a thought is again expressed that was already intimated at the start with the “Creatus est homo.”

That is, that men are in this state of suffering, in this state of cofl2ict, for a very specific purpose and goal, so that a very particular ethical stance also seems logical to them; in fact is even enjoined of them: namely, only to use that which is necessary to reach their purpose, and to let go of that which may prevent them reaching that purpose.

And now the “Fundamentum” continues,

To do this we need to make ourselves indifferent to all created things, provided the matter is subject to our free choice and there is no prohibition.

Thus as far as we are concerned, we should not want health more than illness, wealth more than poverty, fame more than
disgrace, a long life more than a short one, and similarly for all the rest, but we should desire and choose only what helps us more towards the end for which we are created.471

The main accent is put on the end for which we are created. And what is this goal?

You know what the goal is in the Christian symbolism or Christian faith.

Psychologically, based on what we have just discussed, it is initially the awareness of the con2ict.

From that, from the conviction that the con2ict is our truth, it should follow that we also want this conflict, that
we can say yes to it.

When we can say yes, the goal also emerges: through the con2ict alone we reach a higher level of consciousness—in that we know not just one of us, but also the other.

This increase in the state of consciousness is always the secret of all cultures. All culture is increased consciousness.

All barbaric culture, everything primitive, is characterized by a lower state of consciousness: namely, by a consciousness that is still completely caught up in the life of the drives, in which nothing becomes conscious unless it is shoved under
one's nose by a drive: that is, in which we are still completely caught up and trapped in the emotions of our drives.

A higher state of consciousness, however, always means reining in the drives, control, mastery of the emotions.

Not complete suppression, but control, specifically a control that allows people to exist as lively creatures despite their world of drives and despite their emotionality.

Culture that is only a prison is not culture. Discipline for discipline's sake is not culture. Culture means a possible
expression of drives and emotionality within the limits of what is reasonable, for individuals and for humanity.

Culture is not disciplinarianism, asceticism, suppression; culture is giving nature freedom within a certain measure, within human bounds.

Those people who are merely in thrall to their emotions, their illusions, their drives, and are dragged along by them,
might just as well be a carriage in a train or a sheep in a flock.

That is not culture.

Culture is much more a consciousness that has a certain power, namely a power that is equal to the blindly emotional and libidinal impulses, and that, like a benevolent father, tolerates them to an extent, so long as they do not overstep certain limits.

But if the drives exceed those limits, that paves the way to unconsciousness: so into a lower state of culture, a destructive state, and that is the devil— because the devil destroys all works of the Godhead, and the Godhead is, as you just heard, the suffering, the conflict, the cross. And so Christianity was, for example, a moment in the history of mankind at which a higher level of consciousness was reached.

If you compare the other religions that were contemporaneous with Chris tian ity, you'll see the difference quite clearly.

The Dionysian ele ment in the ancient world was a glori1cation of the emotional, the libidinal, the uninhibited. It was a kind of lowering, a letting- oneself-go into the most unbridled unconsciousness.

We see this in par tic u lar in the cult and legends of Dionysus with those frenzied fe-

males tearing apart live animals with their teeth.

These are things that actually happened, not just fables.

These cults have been maintained until this day in Morocco, under the guise of Islam: the whirling dervishes are
remnants of the old cult of Dionysus.

That’s why Dionysus’s retinue consists of satyrs, creatures with cloven feet or horse-like hooves, who represent
simply the idea of the half- man, half- animal— which is how people in antiquity were. That’s why they were so beautiful.

Well, in real ity they weren’t so nice, but nevertheless they created immortal works and an ideal of beauty that we can only envy.

But you know the best cabbage always grows on the dung heap.

In Pompeii, for example, there was only one single water closet, and the rest you can imagine.

I’ll leave you to picture the result yourselves.472

The ancient world was built on social conditions that were truly without equal.

The awful state of those times was worse than anything seen since— until today.

Three- 1fths of the population were slaves, a dreadful situation which the old Romans were very well aware of and tried to ameliorate with all kinds of people- friendly legislation, enfranchisement, and so on.

But it didn’t help. Even the 1rst Christian bishops still had house slaves.

It wasn’t until the advent of Christianity that things changed, but the transformation came from within, not through external laws or social mea sures. Each person received the center of God— not just emperors, kings, or aristocrats.

With Chris tian ity, each person had the divine soul inside them, and each person was granted dignity.

That’s what finally led to the downfall of the ancient world. Carl Jung, The Spiritual Exercises of Ignatius Loyol, Page 175-185

ST. IGNATIUS LOYOLA S.J.
1491
1556
"TO THE GREATER GLORY OF GOD"

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola - Lecture 12 [9 February 1940]
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[1]Carl Jung Depth Psychology Facebook Group

Lecture 12 9 February 1940

Last time we finished looking at Przywara's modern Jesuit meditations on the "Fundamentum."

I read you the meditation on his anthropology, namely on his view of man as an analogy of God. God, in Przywara's
conception, is a union of the opposites.

The Godhead contains the opposites, encompasses them, and has unified them within itself, while man is stretched taut between these opposites.

Man is also the opposites as pars totius.474

Man as part of the Godhead takes part in the whole being, in the substantial essence of the Godhead, and consequently also in the opposites, and these opposites mean con2ict.

That is why man is primarily a creature of conflict. We are taut with tension so to speak.

We hang between the opposites and are therefore analogous to the suffering God who is presented to the world in the 1gure of Christ— because in Catholic theology Christ is, as you know, at once true God and man.

Therefore, Christ is also a representation of the opposites contained in God.

He is the solution, the uniting of the opposites, but at the same time in his true human nature he is also suspended in the opposites.

He is crucified. Because the cross is the perfect expression of the pairs of opposites that combine into one point, so to speak, and Christ with his suffering is stretched out over this point.

Christ therefore represents God in his state of suffering. God is also an affliction: to be precise, an affliction within man, because he is the suffering man.

And thus man is actually in turn an analogy of Christ insofar as he suffers, but only insofar as he suffers.

As God is the causa exemplaris of man suspended between the opposites,

Christ is not only the causa exemplaris, but also the causa efficiens.

We are created in Christ,475 and created by him,476 as it is said; that is, from the suffering man, from the human which Christ is.

You must always keep this idea in mind as we continue with the other parts of the Exercitia spiritualia.

In connection with the “Fundamentum” and as praeparatio, by way of preparation and introduction, there is also an Ignatian prayer that gives a classic impression of the attitude of the meditator or exercitant who is preparing to undergo the exercises.

Once again, it is a Latin prayer.

It begins, Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quicquid habeo vel possideo, mihi largitus es: id tibi totum restituo, ac tuae prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quicquam ultra posco.477

(Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will all that I have and possess. You gave it all to me; to you Lord I give it all back. All is yours, dispose of it entirely according to your will. Give me the grace to love you, for that is enough for me.)

This prayer shows you the attitude that is characteristic not only of a person undertaking the exercitia, but also the general formulation of religiosity in the West: namely, this surrender to the figure that one sees before one.

The Easterner would say, “What you see before you is a thought 1gure. It’s a figure created through your meditation, a creature from your thoughts,”— which for the Easterner is nonetheless real, for the Easterner, in identifying with the âtman, is the world- creating being.

People in the East can thus from their own minds produce figures that are real, even though they are thought beings.

Their gods are, as they well know, thought-figures, and yet they really are gods.

We Westerners cannot understand that at all, because we assume that if Christ is not really— vere, realiter et substantialiter478— standing in front of us, there is nothing.

We cannot imagine that we could also create such a 1gure, albeit under certain conditions.

These conditions may not be expressly formulated, but they are pre sent in the teachings of the East: one cannot simply create any old 1gure; it has to be one that is somehow pre sent in the essence of man.

But what is this essence in the East? It is the âtman. I can imagine the âtman, because I am the âtman.

Western people do not know that, do not know that they are imagining their essence.

But from the meditations it becomes clear that as pars totius, as part of the Godhead, the meditator has the ability to imagine this thought creature.

That is the purpose of icon worship in the Church.

It is a means of concretization, to help people have the ability to clearly imagine these 1gures.

Exactly like in the East, where the images per se mean nothing, but are merely yantras, tools, to help one imagine the thought 1gures, and the thought 1gure is the real thing.479

So people in the West give their whole being, their whole physical existence, so to speak, to this other creature standing in front of them, and of course one can hardly say without becoming blasphemous that it is perhaps a thought being.

For people in the East, it is quite obvious.

For us, it causes our brains a great deal of trou ble, because we think that that which we create with our mind is nothing, simply air.

Why? Because it cannot be proven with chemical formulae or weighed on the scales.

But it is nonetheless a real ity, it is a real ity just like any plan a person might come up with to build a bridge or design a locomotive.

That is not real either, it only exists in the designer’s head.

Not until it is constructed in metal and stands before us do we say it is real.

But for someone in the East, it is real immediately.

Thought creatures are entirely real. If, for example, we hear of people with strange ideas we think we can simply say, “That’s illogical, it’s totally unreasonable! Just send someone over and tell them!”

And then we won der why that’s no use at all.

Only well- meaning ignoramuses believe it’s pos si ble to set other people on the right path just by telling them what to do.

They would never dream of doing it. They are possessed, and this possession is a real-ity.

But we are so stupid that we think that if someone is possessed they are possessed by air, that it is nothing, just nonsense.

But possession is an absolute fact.

The usual methods are no use at all in such cases. You can’t talk people out of it.

Mere talking gets you nowhere. These are psychic realities480 that cannot be criticized with the usual methods.

They are psychological facts, albeit ones that do not 1t into our usual schema.

But who told you that was the only right one? If there’s enough time left, we still might learn someting.

This prayer demonstrates how absolutely Jesuits tried to surrender in order to make it through the exercises.

You can easily imagine that even if one only partially achieves this attitude, the whole undertaking of such an exercise sequence is a very serious business that takes hold of people at the deepest level.

Not, however, because one has to tell oneself unpleasant things and it is arduous, but because one is dealing with symbols that are suitable expressions for the innermost essence of man, that strike a chord somewhere deep inside. And at the end of the day, that is the reason such exercises exist at all, and why they can exert such a great in2uence on a person’s mentality.

The order of the individual exercises differs depending on the place and the time. I’ve already said a bit about that.

The sections we’ve been talking about, which I treated as a kind of introduction, can also be meditated on at other points in the exercises.

As I said, the exercise leader is free to and indeed is supposed to individually tailor the sequence, and depending on the exercitant’s abilities may bring one or the other section forward or leave it until later.

So the order is not absolutely set in stone, although the overall content is strictly formulated.

When all the exercises are done, all these individual parts will have come in somewhere.

Usually the examen generale et particulare forms the introduction to the actual exercises, which, as you will have noticed, we have still not come to.

This examen is an examination of one's own conscience that one undertakes in order to purify and prepare oneself.

I want to use an old Jesuit introduction to explain a few points here.481 We don't have time to go into great detail.

So, the intention is that the soul will be puri1ed through a scrupulous examination, a scrupulous investigation of one's own condition, that is, of one's whole psychic make-up.

It is a kind of mental analy sis of one's own mind.

The criteria set are naturally the traditional standards established by the Church doctrine about what is sinful, what is good, and so forth.

So it says, "The soul is puri1ed by the acknowl edgment of the inner roots of vice in order that they be eradicated."482

That also includes carefully noting individual occurrences in which these bad characteristics have been displayed, and noticing the speci1c conditions under which such things

happen, so that they can be avoided.

So in a way you have to look at your whole life from this angle in orde to put all your faults, anything which might be deemed sinful, under the microscope, so that they can be rooted out.

The form under which this examination of conscience is to take place is also prescribed.

Firstly the timing of each individual event has to be established: When did it happen? Where? In relation to what?

And then one has to undertake to avoid this sin, and one can do that by deciding not to commit this sin for a whole morning long, not even slightly, and in the after noon checking whether or not anything of the kind did indeed happen in the morning.

Now, if despite this careful research and monitoring it is not pos si ble to eradicate something straight away, the examen
particulare follows: that is, a par tic u lar examination of conscience with regard to this case.

In this case the exercitant has to examine in detail how it happened that this sin, or at least the temptation to sin, came near again.

Izquierdo says that those who take it seriously may even carry a string of little beads and every time they stray again they make note of it by pushing one bead to the other side, like an accounting of individual défaillances.483

Or they keep a notebook in which they mark lines to show how often in a day they had bad thoughts or other lapses.

This is all done as scrupulously as pos si ble and, as I said, like keeping an actual ledger of ccounts.

This examen generale et particulare is generally the preparation for the 1rst exercise. It is called the “meditation with the three powers on the first, second and third sins.”

Specifically, it is the exercise on mortal sin.

What does “mortal sin” mean? The Church distinguishes between peccatum mortale et veniale, mortal sin and venial sin.

The first is the serious kind of sin, while the second is the kind of sin that arises from ignorance, indifference, or foolishness.

Peccatum mortale is an intentional sin in which one knowingly contradicts God.

One deliberately puts oneself in opposition to God. Our author, a seventeenth- century Spanish Jesuit says about
that, There is actually only one single mortal sin, which consists in putting one’s goal in the creature and not in God.”484

That goal is the one we already talked in regard to the “Fundamentum.”

So in other words, it means that if you set your human goal above the spiritual goal of attaining God or of being reintegrated into the Godhead, you commit a mortal sin.

“No God, no heaven, no grace can now help the man who commits such mortal sin, and thus we should direct our human hate toward this enemy.”485

This is the end, then, which the exercises serve.

So you see, according to this view, the vast majority of Western humanity would be in this state of peccatum mortale.

Come now, it’s no laughing matter.

Now, let us for a moment try to ventilate this view: here is a doctrine which, however many millions adhere to it, is contradicted to such a huge extent by the be hav ior and attitude of countless millions of other people.

This of course means an enormous psychological difference between the people who are aligned with and adhere to such thinking, and the others who emphatically do not have

this attitude, who have absolutely no idea of anything of the sort. Insofar as this conception really is the Christian view, and has been since time immemorial— namely, that man's goal is in God and not in the creature— then we can state emphatically that the great majority of Western humanity has fallen by the wayside.

In fact, they are all 1endish brutes. Well, are they or are they not? We will see about that.

If Rus sia, for example, saw the attainment of God's grace as its sole goal, there would have been no Finnish war and other such atrocities.486

So if we strictly apply the genuine Christian teaching, we would have to say that Chris tian ity has actually ceased to be a world religion.

That's simply incontrovertible.

This meditation on the peccatum mortale takes place in three stages.

That's why they are called the first, second, and third sins: first, one meditates on the sin of the angels.

It begins in the metaphysical realm.

The "sin of the angels" refers to the insurrection of Lucifer against the monarchia Dei, the autocracy of God, and the subsequent fall of the angels.

This is followed by the contemplation of the sins of the 1rst parents, Adam and Eve.

And then comes the third stage: the contemplation of one's own sinfulness.

This is followed by the colloquy: a conversation, that is, with whichever of the divine 1gures the individual chooses. We have already talked about that.

Now we want to look at this meditation a bit more closely, using the
old text.

So the first sin is a primordial sin, a sin that occurred even before the creation of man, and that was the sin of the fallen angels. God created all angels, whom he blessed with countless perfections, in both grace and nature. [. . .] But a large number of them [out of hubris or superbia; CGJ] rebelled and committed mortal sin. [. . .]

And God then transformed these angels into demons. From the most wondrous creatures he created the most foul, and his most loving friends became his most hateful enemies.487

Here we also have to ask ourselves, "What does this mean? How does a person come to make such a statement?

Is it merely a fabulation or does it mean something psychological?"

If we reduce it to the psychic connections, it means that even before human consciousness arose, a split occurred
in those powers that were pre- conscious: that is, that are in our disposition, that lie in the unconscious.

So an absolute global contradiction was already pre sent in the unconscious disposition, as if between angels
and demons.

It is notable that angels always come in multiples— for example, choirs of angels. The angel as an individual does not exist.

They are completely collective beings.

That's why there also cannot be individual monks, only monasteries; because monks belong to the angelic orders, they represent the choirs of angels on earth.

That means, therefore, that these psychic entities are collective in nature.

And that also indicates that man, before developing an "I" consciousness, must be a collectivity, not yet aware of individual psychic existence.

The human being is initially an instinctive creature.

There is not yet the psy chol ogy of mother and father, family, clan, and environment.

There is not yet an individual psychology, in the same way as the infant does not have its own psy chol ogy, but still a collective one.

You can see that clearly in the dreams of early childhood, which are very unchildlike, because they consist of mythological
material.

They contain things that children cannot possibly know, but that quite naturally stream out of the human mind, rather like magma that bubbles up from the depths of nature and corresponds to the whole constitution of the brain.

A natu ral functioning of a not- yet- conscious psyche, a natu ral brain function that produces such forms, the way partic
u lar 2owers grow from the seed of a par tic u lar plant, the way crystals follow the laws of crystallography, or a chick pecks its way out of the shell, or ducklings take to the water, and so on.

And the human mind also begins to function in this way in accordance with its disposition,488 and this disposition is collective.

You can see this in the dreams of very young children, but also later, specfically often in those who are mentally
ill, where the whole psyche swells up to the surface, bringing things that the ordinary mortal

knows nothing about, thank goodness.

Then the most astonishing mythological images can emerge, such as are found in the lit er a tures of all peoples489 and epochs.

They are in effect the same thoughts and connections, sometimes literally so.

The small child is under no circumstances a tabula ra sa,490 or completely blank sheet of paper.

The writing on the page is done in invisible ink, but the page is not blank.

You know, like that ink that only becomes vis i ble when you go over it with that special stuff.

But when something happens in life that 1ts what is written there, then the lettering becomes visible.

So, in primordial times this split in the material occurred.

It is of course none other than the opposites manifesting in man, the opposites that are already pre sent before there is consciousness.

That is, the opposition between above and below, angels and demons, is already pre sent in the child from the beginning.

Well, that is the Christian predication.

That is the actual psychological meaning of a myth such as the fallen angels—it is none other than the divine nature which, as it unfolds in a person, necessarily reveals this contradictory nature, exactly as in the Christian legends this contradictoriness was revealed in Christ.

As a result, Christ's image, the image of the cruci1ed one, is the exemplar for man which the person has to imitate in the imitatio Christi, because only then is he whole and able to unite the opposites of human nature, which then leads to redemption.

But we haven't discussed that yet.

When I say, "God is the contradictoriness itself," I am just formulating Przywara's meditation.

But Przywara also knows the other side, because God is also the unifying force.

Now, this con2ict that exists a priori in man is the original sin.

That is the sin that has always been there, for all time.

Thus it is already the privatio justitiae originalis, the privation of the original justice of men, which then made itself apparent when the first parents were banished from paradise.

In the sin of the first parents; the fall of the angels was repeated.

One can say that in some way, despite the fact that God, according to Church doctrine, created the first people
in the state of iustitia originalis, original justice, this metaphysical event nevertheless played out again, so that they too had to fall and be ejected from paradise.

The text 1rstly speaks of the fall of the angels and the terrible punishment that was visited upon these fallen angels.

The author says, If God punished those creatures with such a horrible and everlasting punishment for all eternity because of one single mortal sin, what can the mortal being expect for his mortal sin, for his erring?491

This meditation must now be completed by incorporating the five senses: one imagines the condition of the angels in great detail, visualizes this extremely violent event as clearly as possible, and imagines the hellish unishments that follow, down to the smallest detail.

Then comes the contemplation of the second sin, its second occurrence, namely the sin of the 1rst parents. So,

God created Adam and Eve in his grace and friendship and blessed them with iustitia originalis and they were in a condition that was free of death and all the horrors of punishment.

He placed them in the paradise of plea sure, in Paradisum voluptatis.492

As you know, they were not able to resist the snake's powers of persuasion and did indeed eat from the tree of knowledge.

They thereby knowingly contradicted God's command:

And so Adam and Eve were deprived of the iustitia originalis for themselves and for their descendants and sentenced to death, exposed to the pain, weaknesses and other miseries of this world, and thrown out of paradise.493

The meditator again has to imagine this precisely, including all the details, and again mentally re create the event.

Then comes the third punishment, namely the one God uses to punish man, who is in a state of mortal sin.

It is enough that a person with one single mortal sin dies, that he is thrown into the all-consuming 2ames where he is burned for as long as God shall exist, as the faith [or the doctrine of the Church; CGJ] eaches us.494

That is, for all eternity. It is the eternal punishment of hell: That never- ending ocean of pity (pelagus miserecordiae).

He has now condemned those creatures for whom He hung His only begotten son on

the cross to burn in the 1re which He has kindled for eternity, with no mercy ut rather with plea sure because He then has the opportunity to see how His in1nite righ teousness extends for all eternity. [CGJ:

Then he proclaims:] Oh terrible wickedness of mortal sin that is worthy of such a punishment.495

It is rather unusual for this aspect of the loving God to make an appearance, isn't it?

One can hardly continue to call him a loving God.

He looks on, "rather with pleasure," at how they all burn in hell, and for all eternity at that. Here a Deus absconditus,496 a terrible God, is unveiled.

It is the unveiling of the contradictory nature of God, who is a loving father as long as there is still some sign of hope for these rogues, the human beings.

But woe betide them if they do not obey him; then he is a terrible God, who can send people to eternal damnation and even enjoys seeing them burn in the fire.

This conception of God does not 1t with our Protestant view at all. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 186 -196

ST. IGNATIUS LOYOLA S.J.
1491
1556
TO THE GREATER GLORY OF GOD

1. https://www.facebook.com/groups/56536297291/

Carl Jung on "Holy Communion" - Quotations (2023-02-25 04:41)

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[1]Carl Jung Depth Psychology Facebook Group

If the patient is a practising Catholic, I invariably advise him to confess and to receive communion in order to protect himself from immediate experience, which might easily prove

too much for him. Carl Jung, CW 11, Para 76

Thus he also held that the Communion was nothing more than a commemoration of that last supper which Jesus celebrated with his disciples, a view in which all reasonable men in every age will concur. Carl Jung, CW 6 Para 36

Initiations have survived among all cultures. In Greece the ancient Eleusinian mysteries were preserved, it seems, right into the seventh century of our era. Rome was flooded with mystery religions. Of these Christianity was one, and even in its present form it still preserves the old initiation ceremonies, somewhat faded and degenerated, in the rites of baptism, confirmation, and communion. Hence nobody is in a position to deny the enormous historical importance of initiations Carl Jung, CW 7, Para 384

This is the mingling of bread and wine, as explained by Theodore of Mopsuestia (d. 428?): “he combines them into one, whereby it is made manifest to everybody that although they are two they are virtually one.” The text at this point says: “May this mixture and consecration [commixtio et consecratio] of the body and blood of our Lord help us,” etc. The word ‘con-secration’ may be an allusion to an original consecration by contact, though that would not clear up the contradiction since a consecration of both substances has already taken place. Attention has therefore been drawn to the old custom of holding over the sacrament from one Mass to another, the Host being dipped in wine and then preserved in softened, or mixed, form. There are numerous rites that end with minglings of this kind. Here I would only mention the consecration by water, or the mixed drink of honey and milk which the neophytes were given after communion in the Church Order of Hippolytus Carl Jung, CW 11, Para 334

At the time of St. Cyprian the communion was generally celebrated with water. And, still later, St. Ambrose (bishop of Milan, d. 397) says: “In the shadow there was water from the rock, as it were the blood of Christ. “In the Church Order of Hippolytus (d. c. 235) the water chalice is associated with the baptismal font, where the inner man is renewed as well as the body. This interpretation comes very close to the baptismal krater of Poimandres and to the Hermetic basin filled with nousHere the water signifies the pneuma, i.e., the spirit of prophecy, and also the doctrine which a man receives and passes on to others Carl Jung, CW 11, Para 313

The terrors of death on the cross are an indispensable condition for the transformation.This is in the first place a bringing to life of substances which are in themselves lifeless, and, in the second, a substantial alteration of them, a spiritualization, in accordance with the ancient conception of pneuma as a subtle material entity (the corpus glorificationis).

This idea is expressed in the concrete participation in the body and blood of Christ in the Communion. Carl Jung, CW 11, Para 338

It is clear, then, that in Christ’s sacrifice and the Communion one of the deepest chords in the human psyche is struck: human sacrifice and ritual anthropophagy. Carl Jung, CW 11, Para 339

The water communion is prefigured in John 7:37-39: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) Carl Jung, CW 11, Para 313

Apart from common prayer and Holy Communion, the Protestant has no ritual ceremonies at his disposal, no spiritual exercises, rosaries, pilgrimages, etc., with their expressive symbolism. He is therefore compelled to take his stand on moral ground, which puts the instinctual forces coming up from the unconscious in danger of a new repression. Any sacral action, in whatever form, works like a vessel for receiving the contents of the unconscious Carl Jung, CW 11, Para 543

In the Christian church the separation of the baptistry from the main body of the building derives from the same idea, for baptism as well as the communion were mysteria of which one could not speak directly. One had to use a sort of allegorical allusion so as not to betray the secrets. Carl Jung, CW 18, Para 255

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 60.

Also there is a painting of the mummy case of Osiris, the god of the underworld, with wheat growing all over him, out of his body and out of the mummy case. And, you remember, the reason why the Host in the communion must consist of wheat flour is because Christ is the son of the earth. Carl Jung, Visions Seminar, Page 111

The early Christian, or probably pre-Christian, Gnostics, celebrated the communion in the presence of a snake who was supposed to be the Savior; the snake was amongst the sacred bread that was eaten, as a sort of Host. Then I have spoken of that interesting sect who believed that the Savior was the serpent on the tree in Paradise, where it gave good advice to our first parents, advice which made them conscious. Carl Jung, Visions Seminar, Page 275

So eating the snake in dreams, as well as in fantasies and visions and ceremonials, means assimilation. It is the same idea as eating the body of the Lord in the communion, in order to participate in its strength. Carl Jung, Visions Seminar, Page 276

We are very badly informed about the origin of the Mass, but some of the details were taken from the cult of Mithras-those little bells designating the particular moment of transformation, for instance. And our Communion, which seems to be quite specifically Christian, was like the one celebrated in the cult of Mithras; they also had a Communion table, and the Host, little round loaves of bread marked with a cross. Carl Jung, Visions Seminar, Page 327

There was the same idea in the fish meal of the early Christians; the astrological sign is two fishes, and the communion was then not celebrated in the present form with wine and bread, it was a meal of fish. The Christians were called fishes as well as lambs and they wore rings with a little fish or fishes engraved upon them. Carl Jung, Visions Seminar, Page 991

The dismemberment motif in the Christian myth is also beautifully suggested in that great scene belonging to the crucifixion symbolism, where the soldiers tore Christ's garment into pieces, and then cast dice for it and divided it amongst themselves; the garment would mean his form, his shape, so it is also a sort of communion. Carl Jung, Visions Seminar, Page 1296

And the dismemberment of Zagreus by the Titans is the communion myth, it is the devouring of the totem animal; in those totemic rites the Christian dogma is anticipated. Carl

Jung, Visions Seminar, Page 1296

In Western philosophy it is the so-called vas Hermeticus, which is an alchemical vessel in which transformation or transubstantiation occurs. It is the equivalent of the Christian chalice in which transubstantiation in the communion takes place. Carl Jung, Dream Symbols of the Individuation Process, Page 68

Of course, this is also a communion, because you eat the flesh in the Communion in order to integrate Christ into your system. You integrate the immortal, incorruptible flesh into yourself in order to transform yourself. Carl Jung, Dream Symbols of the Individuation Process, Page 173

Their [Christian Ophites] Christ was an apparition in the form of the serpent, and they had communion with the serpent on the table. They had a special gospel, the so-called Gospel of the Egyptians, in which there is the famous dialogue between Christ and Salome. Carl Jung, Dream Symbols of the Individuation Process, Page 291

In the East, the peacock plays a more unfavorable role. It is a proud Lucifer kind of bird there, self-produced, and disobedient to the creator. In the Kurd tribes there were so-called devil worshippers who worshipped the peacock as a symbol of the creative power, again the unfolding of spring. They worshipped him for the same reason that the French peasants in the thirteenth century worshipped the devil: there was a prolonged period of black plague, wars, etc., and since their prayers to the good God were perfectly useless, since he didn't help and disaster pursued them, they began to celebrate the Black Mass-they reversed the Christian rite for the worship of Satan. That was the origin of the devil worship which still flourished in the eighteenth century. Three times the Black Mass was said for Mme. de Montespan in order to keep the love of the king, and each time they sacrificed a living child. The Mass was celebrated on the abdomen of a living woman, and the cross was reversed. Instead of wine, the blood of the slaughtered child was in the communion cup. It was the Evil One, Sheitan, the creative principle, whom they worshipped, and it was under the symbol of the peacock. Naturally it is the same peacock, spring, the sudden vision of the unfolding of beauty and form. All this material was of course not conscious to our patient. She was vaguely aware that it had some religious meaning, but what it was she did not know. Carl Jung, Visions Seminar, Page 17-18

The same idea is celebrated in the communion, where one eats the indestructible body. It is symbolized in every form and in all cults, in the worship of saints, in rubbing against the tombs of the saints, for example, and everywhere it is the same idea of contacting the archetype. Carl Jung, Visions Seminar, Page 67

Also there is a painting of the mummy case of Osiris, the god of the underworld, with wheat growing all over him, out of his body and out of the mummy case. And, you remember, the reason why the Host in the communion must consist of wheat flour is because Christ is the son of the earth. Carl Jung, Visions Seminar, Page 111

I have brought photographs of the frescos in the Villa <lei Misteri, one of which I showed you last time. Women were initiated there into the mysteries of the Dionysian cult. In the first scene is Silenus, the rather fat god, a perfect wise man, drunk with the sacred wine of inspiration. He and another figure are playing the harp, the music that arouses the feeling. Here is that communion scene with the two little goats; it is a communion with the goats. The

woman is to be initiated; she is receiving the inspiration that comes through communion with the animals. Carl Jung, Visions Seminar, Page 158

The great secret in the Dionysian mystery was communion with the animal in preparation for the coming of the sun, for the union with the god. For if there is nothing below, there is nothing above; where there is no shadow, there is no light. Carl Jung, Visions Seminar, Page 162

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That particular ceremonial at Eleusis was performed with the purpose of establishing such a connection; it was in order to partake of the serpent's magic power, its mana. So eating the snake in dreams, as well as in fantasies and visions and ceremonials, means assimilation. It is the same idea as eating the body of the Lord in the communion, in order to participate in its strength. That was also the original meaning of cannibalism, which was by no means instinctive; it was a magic ritual, and that is still the case wherever it prevails. Those who eat human flesh and drink human blood acquire additional human strength. Carl Jung, Visions Seminar, Page 276

And our Communion, which seems to be quite specifically Christian, was like the one celebrated in the cult of Mithras; they also had a Communion table, and the Host, little round loaves of bread marked with a cross. Carl Jung, Visions Seminar, Page 327

Therefore if a man wants to overcome a crowd, or if a king wants to rule his people, he must be swallowed by the crowd, he must give himself over to them completely, because only thus can he appear in each one of them. That truth is symbolized in the Christian communion; Christ is supposed to be literally eaten; he penetrates the darkness of everybody, and he reappears in everybody. The same idea is in the cult of Dionysus; in eating the raw flesh torn from living goats or deer, they ate the god, as he was dismembered and eaten by the Titans, and then reappeared in the titanic force of nature, thus becoming the ruler. Carl Jung, Visions Seminar, Page 360

Then god saw-mind you, this is the strange god, not the god who. was the creator of the world-that mankind struggled in vain against the evil intentions of the Demiurgos. So he sent his son again, this time as Christ, and this time he succeeded in opening people's eyes to the fact that this world is really quite rotten, very badly made, and therefore they should liberate themselves from it. That is the reason why the Ophites, one of the Gnostic sects, worshipped the serpent as Christ, and why they had the serpent on the communion table with the bread and the wine. Carl Jung, Visions Seminar, Page 363

Yes, wine and wheat always typify the fertility of the earth, and they are also symbols in the Christian Communion, so the blood might just as well be a stream of wine. Carl Jung, Visions Seminar, Page 400

Here is the famous representation of the Manichaean communion which was celebrated with fruit-melons and grapes. The melon was the most sacred fruit because of its likeness to the sun. It was supposed to contain germs of light, so it was eaten in order to embody as many light particles as possible in oneself. Carl Jung, Visions Seminar, Page 461

In the Christian legend the soldiers cast dice for the mantle under the cross and divided it among themselves, which is only another form of the idea of the Communion where Christ is divided among the believers; in the Host he is eaten by everybody. It is the old idea of the cult of Dionysus. Carl Jung, Visions Seminar, Page 464

Well, I would say, just as we are able to eat the Host, we are able to eat the god. Eating the gods was a royal prerogative of the pharaohs, and the idea has become the most familiar religious rite, the Communion. I told you about that old text of Unas, the Egyptian king of the Fifth Dynasty, which would be about three thousand B.C. In his pyramid, his tomb, in Saqqara was found one of the most famous parts of the Book of the Dead. The text says that the king eats the small gods for his night meal, the great gods for breakfast, and the middle gods for supper, showing in that way the greatness of the king. Carl Jung, Visions Seminar, Page 465

An old cannibalistic idea becomes the central idea of the Communion, but what has been the royal prerogative is now a rite for practically everybody. The god is not only killed, he is also assimilated; he is dismembered, divided into the smallest parts, and eaten, distributed among the crowd. So he disappears, but he reappears in everybody's heart, as Dionysus appears again in Zeus, the supreme god, and becomes a god again. Carl Jung, Visions Seminar, Page 466

You remember in our patient's vision the theme of something growing up from below; after she had partaken of the wine and so entered into communion with the earth, the tree grew up from the pedestal where the bull had stood, and the birds appeared, and then followed the symbol of the lion. Here we have an alchemistic parallel. A tree is growing out of the head of a naked woman and birds are flying about. She is standing upon an alchemistic contrivance, a sort of oven over a fire, upon which is the retort and the alembic, a distillation apparatus; out of the crude matter the spirit is extracted by distillation, the volatile substance out of the mineral. Carl Jung, Visions Seminar, Page 497

Imagine a real taurobolium-real blood dropping down upon one! It was terribly barbarous. And a horrible idea underlies our Christian communion; taken literally, it is a feast of cannibals. The doctrine of transubstantiation forces one to believe that it is really the blood and the flesh. But that is too heavy, too earthbound, and that is what our patient is criticizing. Then she says: "When I had spoken all the communicants arose and followed me." Carl Jung, Visions Seminar, Page 702

Therefore in the Mithraic cult the bread, the pharmakon athanasias, the medicine of immortality, is also imprinted with the sign of the cross, meaning that it is sun, it is a sun-wheel, a mandala. And so in the Christian communion, when one eats that white body which produces the spiritual life within, one eats the sun; it is of course the reverse process, but out of it grows spiritual renewal, the spiritual birth. Carl Jung, Visions Seminar, Page 840

There was the same idea in the fish meal of the early Christians; the astrological sign is two fishes, and the communion was then not celebrated in the present form with wine and bread, it was a meal of fish. The Christians were called fishes as well as lambs and they wore rings with a little fish or fishes engraved upon them. Carl Jung, Visions Seminar, Page 991

This is an anti-Christian meal, the Christian communion but reversed. It is not what is

ahead or above that is to be assimilated-the thing that is greater, more differentiated, higher-but the thing that is lower, less differentiated, more ancient. This is to be reintegrated and thus brought back into life again, for the purpose of destroying the highly differentiated historical condition which we call the Christian age. Carl Jung, Visions Seminar, Page 992

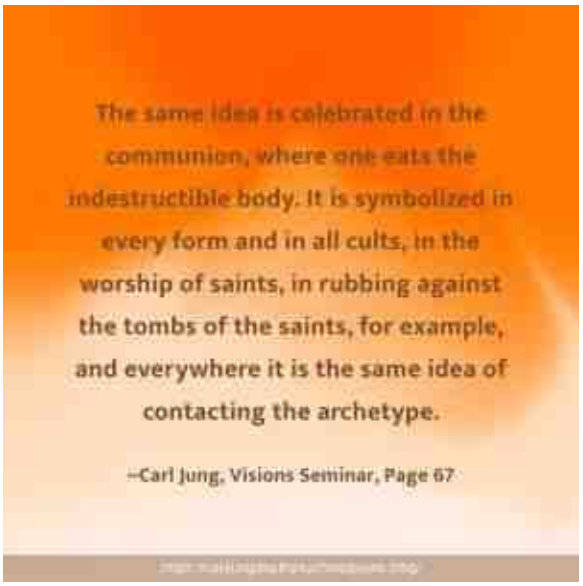
We return thus to exceedingly archaic ideas of cannibalism, and to old Egyptian ideas. The Pharaoh was supposed to eat the small gods for breakfast, the middle gods for luncheon, and for dinner the great gods. In other words, he drew all the gods into himself. This Egyptian idea is at the base of the ideology and the symbolism of the communion. Carl Jung, Visions Seminar, Page 1161

The Marcionites were a somewhat later development of the so called Ophites, a sect, probably of pre-Christian origin, that worshipped the redeemer in the form of a serpent and celebrated the communion with a real serpent. The original pagan Ophites represented the snake as the king cobra with the inflated neck, but later on it lost that terrible poisonous aspect. Carl Jung, Visions Seminar, Page 1223

Then when the Ophites became Christian, they still celebrated their communion with the snake: it was in a basket on the communion table, and it symbolized the Messiah. Carl Jung, Visions Seminar, Page 1223

The communion itself is a dismemberment, Christ is dismembered into innumerable parts; by his own volition he is present in the Host and in the wine and he is eaten in that form. And the dismemberment of Zagreus by the Titans is the communion myth, it is the devouring of the totem animal; in those totemic rites the Christian dogma is anticipated. Carl Jung, Visions Seminar, Page 1296

The breaking up or the dismemberment is part of the ritual of the mystery cults. It is the communion ritual, the breaking of the bread, and the distribution of the mantle, and the tearing to pieces of the living flesh in the Dionysian mysteries. Carl Jung, Visions Seminar, Page 1305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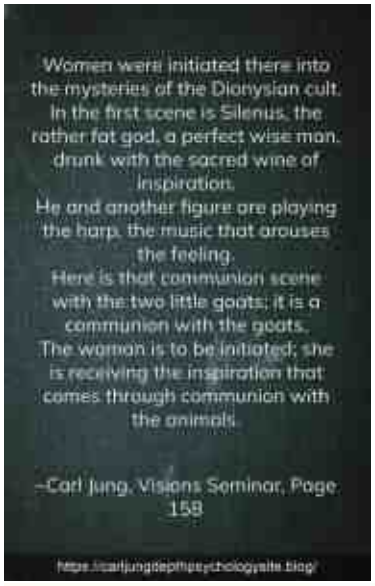
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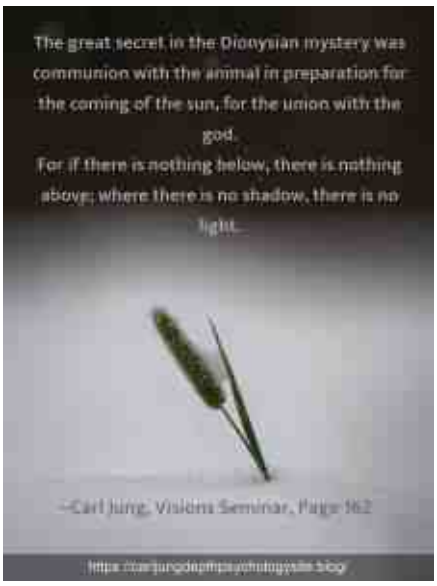
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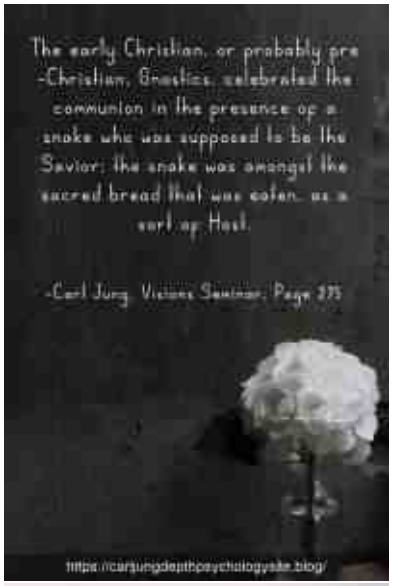
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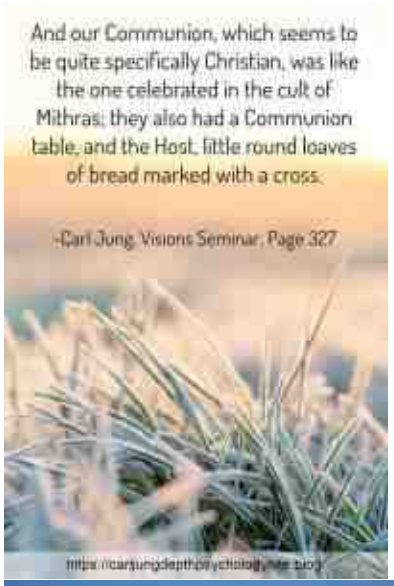
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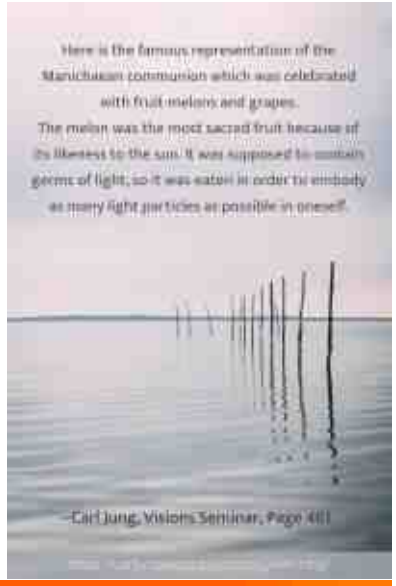
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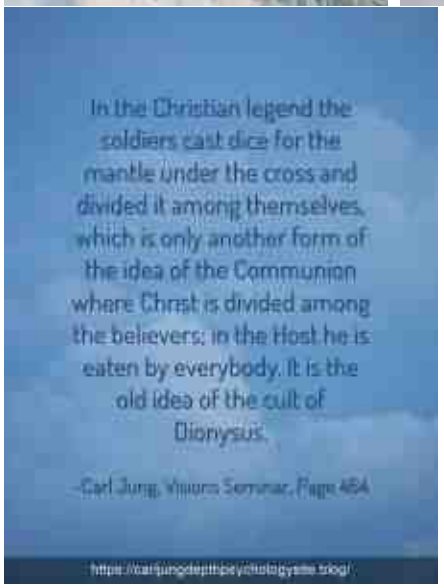
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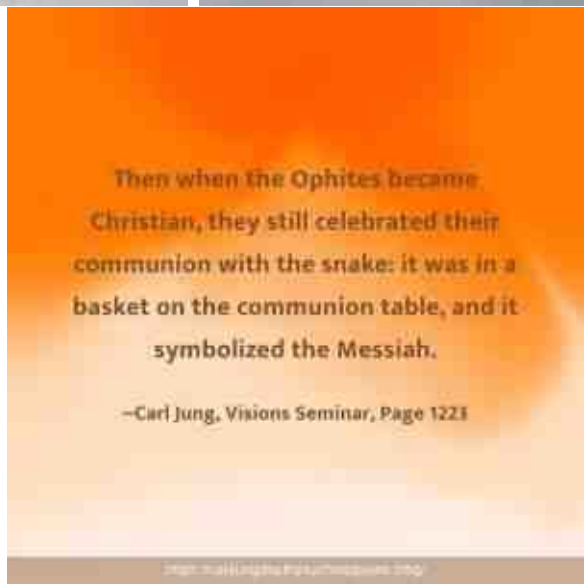
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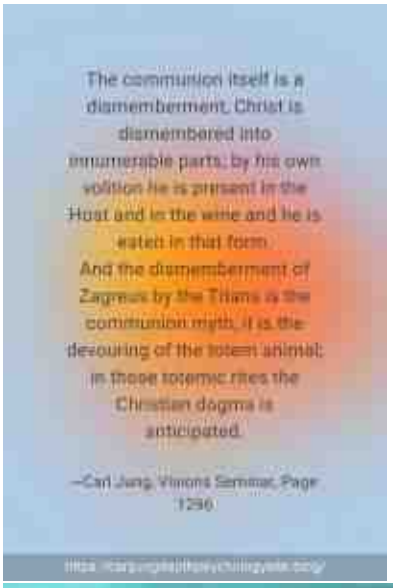
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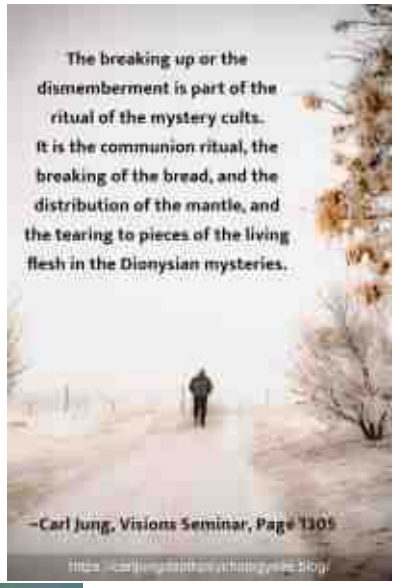
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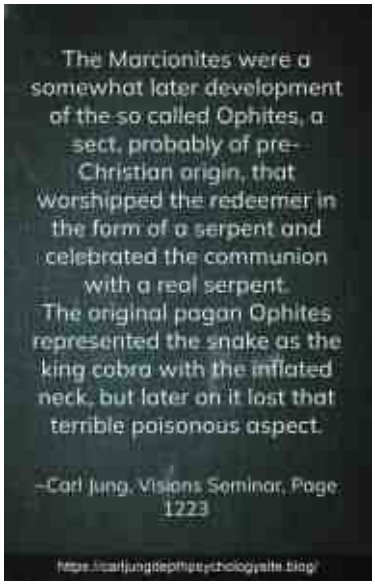
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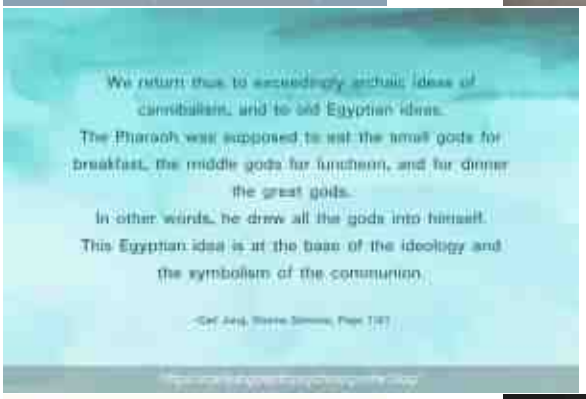
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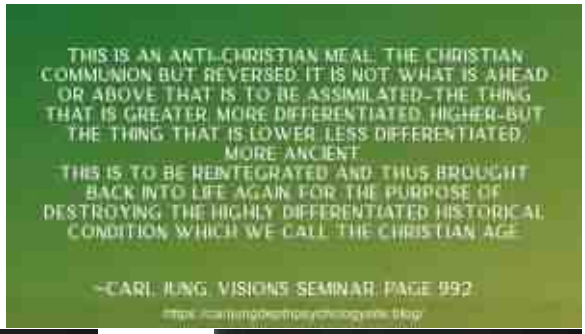
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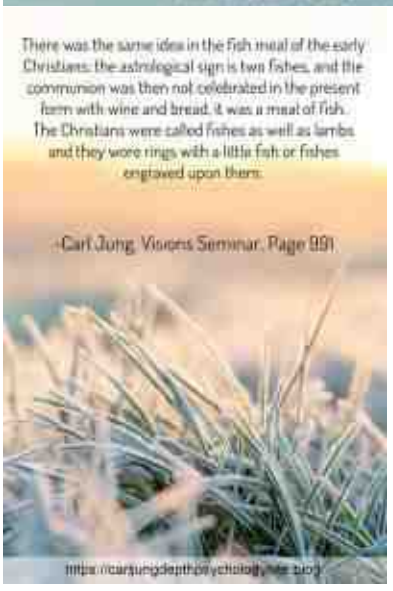
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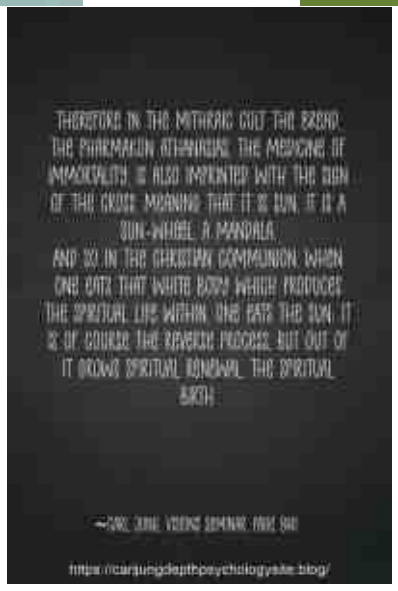
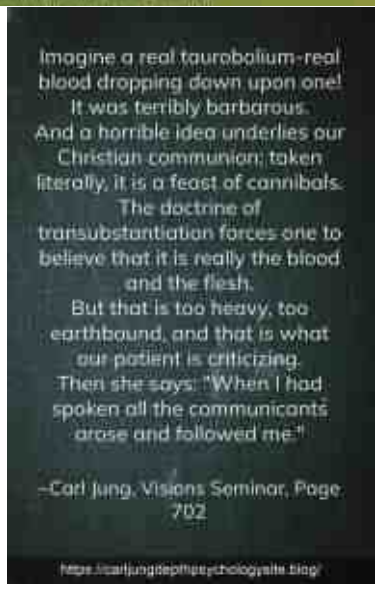
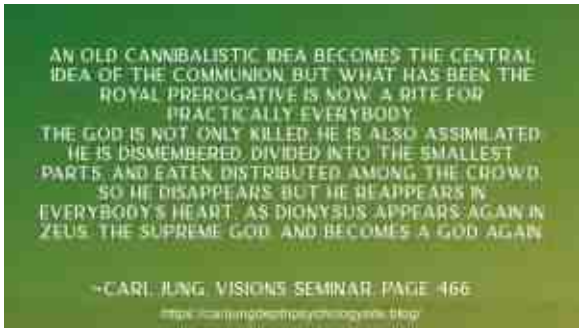
The Christians were called fishes as well as lambs, and they wore rings with a little fish or fishes engraved upon them.
–Carl Jung, Visions Seminar, Page 991


THEREFORE IN THE MITHRAIC CULT THE RAGING BULL, THE PHARMAKON ATHANASIAS, THE MEDICINE OF IMMORTALITY, IS ALSO IMPRINTED WITH THE SIGN OF THE CROSS, MEANING THAT IT IS SUN, IT IS A SUN-WHEEL, A MANDALA.
AND SO IN THE CHRISTIAN COMMUNION, WHEN ONE EATS THAT WHITE BODY WHICH PRODUCES THE SPIRITUAL LIFE WITHIN, ONE EATS THE SUN. IT IS, OF COURSE, THE REVERSE PROCESS, BUT OUT OF IT GROWS SPIRITUAL REBIRTH, THE SPIRITUAL BIRTH.
–CARL JUNG, VISIONS SEMINAR, PAGE 990


Imagine a real taurobolium–real blood dropping down upon one! It was terribly barbarous.
And a horrible idea underlies our Christian communion; taken literally, it is a feast of cannibals.
The doctrine of transubstantiation forces one to believe that it is really the blood and the flesh.
But that is too heavy, too earthbound, and that is what our patient is criticizing.
Then she says: "When I had spoken all the communicants arose and followed me."
–Carl Jung, Visions Seminar, Page 702


AN OLD CANNIBALISTIC IDEA BECOMES THE CENTRAL IDEA OF THE COMMUNION BUT WHAT HAS BEEN THE ROYAL PREROGATIVE IS NOW A RITE FOR PRACTICALLY EVERYBODY
THE GOD IS NOT ONLY KILLED HE IS ALSO ASSIMILATED HE IS DISMEMBERED DIVIDED INTO THE SMALLEST PARTS AND EATEN DISTRIBUTED AMONG THE CROWD SO HE DISAPPEARS BUT HE REAPPEARS IN EVERYBODY'S HEART AS DIONYSUS APPEARS AGAIN IN ZEUS THE SUPREME GOD AND BECOMES A GOD AGAIN
~CARL JUNG VISIONS SEMINAR PAGE 466

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola - Lecture 14 [23 February 1940] (2023-02-26 03:40)

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[1]Carl Jung Depth Psychology Facebook Group

Lecture 14 23 February 1940

In the last session, we looked at the idea of sin as it appears in the Ignatian exercises. In the 6rst week's meditations, sin plays a key role, sin and the dreadful punishment thereof.

The exercises of the 6rst week are intended to give the participant an absolutely unforgettable grasp of sin and its consequences.

As I told you, many people who do these exercises 6nd the experience almost unbearable and often suffer real damage.

It is no won der that such meditations— especially when done with such intensity— can have extremely deep, long- lasting, and potentially damaging effects on those with more sensitive temperaments.

But these side effects are not our concern here; our focus is on the content of the ideas.

Seeing the intensity with which the idea of sin and the punishment resulting from sin is emphasized, one 6nds oneself asking why they go to such incredible lengths.

If we approach it from the dogmatic standpoint, from the concept of original sin that says we are already corrupted in embryo, so to speak, such an exercise is understandable, a logical step.

But if we examine the psychological question, namely, to what end such a strong emphasis on sin should serve, we encounter a different prolem.

And that is the following: if sinfulness has to be impressed on us to such a great extent, the other side of the coin is that the human tendency to sin must be just as great; that is, that men have a certain diabolical hubris that is inimical to God, a certain likeness to God that continually makes them want to do the things that are forbidden.

And we cannot say that men have a certain tendency to merely unintentionally break rules somehow; it is more that they have an almost organic tendency to arrogance, to hubris. 513

But what happens when awareness of one's sinfulness is inculcated in this way?

individual is crushed, personhood suppressed, one's existence or dignity is invalidated.

One becomes deeply convinced that one is corrupted and lost from the start, that one is constantly tempted to stray
from the righ teous path into meaninglessness and absurdity, and that one is only capable of achieving a state worthy of grace if one makes the greatest of efforts.

This quashing or de9ation of the human spirit is counterpoised with an equally strong tendency to in9ation.

Now, we are not talking about conscious resolutions here, such as "I want to sin," "I choose to sin," "I want to be like God," or "I am like God." It is not about such convictions—rather, it is a psychological phenomenon.

Namely, if people are not humbled to their core, then they will slip into divine likeness without realizing it.

That comes from men's lack of domestication, with a primordial barbarism that tends them toward one extreme or the other: deprecation or overestimation of themselves.514

Not that they want that; it simply happens— they slip into hubris or into the most extreme and undigni6ed self- deprecation.

These exercises, this whole historical stage of development of Christian ity in fact, are speci6c to their time, inextricably linked to a particular epoch.

One could say that these exercises particularly describe an epoch in which humanity's self- conceit, intellectual hauteur, and godlike qualities began to become dangerous.

It is like that other phase in the history of ideas, a bit before this time, in the fourteenth and fifteenth centuries, when there was the persecution of heretics, witch hunts, people being

burned alive en masse, and so on.

That was a time during which doubt crept in, in which hubris took the form of all sorts of challenges to religion.

The expansion of knowledge about the world led to all kinds of speculations.

It was a time of great voyages of discovery, and with the enlargement of the known world came the idea that the world might not actually be as flat as was thought, that the earth might revolve around the sun and not the other way around.

These early beginnings of the natural sciences awakened certain religious doubts, and then began the burning of heretics and suchlike, long before the Reformation.

The Reformation was then a heretical movement that brought this epoch to an end, as it were, and caused a schism, a split in the Church, that has endured to this day.

So it is a weakening of Christian ity in the true sense.

This tendency, this high- handedness of human reason, was the trigger for the intense suppression that took place.

The Ignatian exercises, therefore, and indeed the Jesuit order in general, are simply a further consequence of the schismatic disintegration of the Church.

The Jesuits are the milites Christi, the soldiers of Christ, whose vocation is to destroy or overcome the enemies of Christ.

The purpose of the exercises was also to instill greater discipline in the ranks of the Church's members— a real retaliation
against the schism of the Reformation.

The Reformation itself was an uprising against the absolute authority of the Church, an intense promotion of human reason in the face of pure authority.

And along with it, a bit of that hubris, that arrogance of men, revealed itself, and was also quickly followed by a revolutionary mood that deeply permeated the population.

Think of the terrible peasants' revolt515 at the time of Luther, which was then suppressed with dreadful ferocity.

These are simply some of the other effects.

So long as human beings are insuf6ciently domesticated—they suffer, that is, from a barbaric lack of self- control, they without fail fall prey to pairs of opposites.

If they are believers, they lose themselves completely to their faith. They are called the virtuous ones.

But they might also lose themselves in complete self- denial: completely cease to exist

as individuals.

Or they will push the whole problem aside and abandon themselves to their infantile drives, like Thomas Müntzer516 and other such people, the Anabaptists causing riots, and so on.

The fact is that a dark force, a driving force so to speak, always takes possession of people, and then they simply get swept up in it and everything becomes crazy.

When they are in the barbaric state, people are unable to maintain a sensible idea; instead they 9og it to death.

Then every time it leads to a catastrophe, and then one thinks that when that is suppressed, the situation will improve.

But of course the same old story repeats itself, just in a dif fer ent guise.

One may even doubt whether it is even pos si ble for men ever to be governed by reason—whether people will ever actually completely come to their senses.

I wouldn't blame you for thinking that it will simply go on like this for ever.

But if we want to be more optimistic, we might hope that after something particularly idiotic things would improve.

What we see historically, however, is the opposite.

We flip from white to black and from black to white, and when the cycle is completed it starts over again from the beginning.

That we know from history, and we also know that human consciousness has signi6cantly increased in breadth and scope.

But have we thereby become morally better? There's no doubt about it: morally, things have not improved.

The best inventions, methods, and ideas are harnessed for destruction in the most diabolical ways, which doesn't exactly bode well for the future.

But I am convinced that this kind of thinking is actually incorrect. We should learn to think differently.

We should deal more with our own prob lems and less with the problem of the eleven thousand virgins who actually have nothing to do with us.517

It's no use asking, statistically, what things will be like in twenty years.

Then there'll be a whole load of other people. We are alive today, and it is about us.

This way of looking at things, that deals with hundreds of thousands and millions, is no better than a neurosis, in that one simply escapes one's own problems.

But if you deal with your own problems, you'll have enough to keep you going for a lifetime and you won't need to worry about how things will be for other people in twenty or fifty years.

So these enormous con9icts, this to and fro between hubris and depreciation, are actually symptoms of a lack of domestication.

Such extremes are actually unnecessary, as we'll see later. I'll read you something from India about that later.

Sin, as it is historically described, is in the 6rst instance a deviation from a law, from a divine command.

That concords more or less with the Old Testament standpoint. Before that, there was no sin as such.

In antiquity, for example, the concept of sin was unknown; instead they spoke of clumsiness and foolishness, or of great hubris which led one to perhaps offend this or that god—imprudence in dealings with powerful beings.

But that was not perceived as a sin. In ancient Egypt, the concept of sin as we understand it did not exist either. Instead they had a rite called the negative

confession, which dying people had to recite: "I have not stolen the widow's belongings, have not lied or deceived. I have not stolen the cow." So only, "I have not. . . ."

Of course, the thinking behind it is to reinforce that I haven't done anything stupid that could offend this or that god or community. But there is no mention of a moral con9ict.

The concept of sin is essentially a product of the Old Testament, and means the transgression of a command.

In Christianity itself it is thus no longer about the law: that is, that one has broken laws— that was only reintroduced more recently, in Protestantism— but about whether or not one has acted against the love of God and against other people.

And as you heard, our Spanish source Izquierdo gave a good de6nition of sin: namely, there is only one sin, and that is the mortal sin, " because this always puts the goal in the creatural and not in God."518

So those who put their goal, the !nis that we know about from Ignatius, in what is created— either created by man or by God, so in things that can be perceived with the senses, natu ral things, and so forth— are committing mortal sin.

Because the unique and sole justi6cation for man's existence is that he has his goal in God; in other words, that his whole life must be conceived in such a way as to be directed toward God, and not to anything creatural.

Thus according to this view, sin is a deviation from God, and not the transgression of a commandment— for example, the commandment of love.

Sin is rather the act of withdrawing from the Godhead. What is the Godhead, according to the Jesuit conception?

We saw it with Przywara and talked about it at length: namely, the Godhead is a union of the opposites, the uniting of the split.

The split, when developed, is a con9ict, which is why the union takes place in the cross.

That's why Przywara says that God appears on the cross. He manifests himself through the Christ 6gure hanging on the cross.

Those who wish to become one with God can only do it through the imitatio Christi, the imitation of Christ,519 by taking on the cross, taking on the con9ict of the universal opposites, and putting themselves in the middle as it were, in front of the cross.

Or, if we think from the perspective of Christ, as Przywara does, we say that we are on the cross with Christ.520

That is a literal translation of the original Spanish text of Ignatius.521

Thus God empirically appears, in a manner of speaking. He has shown himself to the world as the cross,

as the instrument of martyrdom, as an af9iction, and insofar as Christ takes on his suffering, he manifests God, makes God visible.

So you see that the suffering between opposites, the collision of opposites, is actually the manifestation of God, according to this view.

Of course, the cross, as well as the Godhead, is now not only an af9iction, the Passion of Christ or that to which the imitatio Christi submits; the cross also symbolizes the redemption— because the blood of Christ that is spilled for us is an elixir, the medicina catholica, the universal cure.

It is the water of ablution, the water of purification in which we are cleansed of the blackness of our sins and healed of our af9iction of being far from God.

In the cross is thus also salvation, in that the person who is placed on this cross or who bears the con9ict stands in the middle between the two great universal opposites, and is therefore also saved.

Thus the separation from God is a separation from the cross, and the separation from the cross is a deviation from God.

In other words, if one manages to some extent to yet out of this con9ict, no longer to

suffer it, one is cut off from God and
is in the state of peccatum mortale.

Now it is quite clear that the suffering God who appears in Christ is a re9ection of the human being. In the imitatio Christi, I try to make myself one with the Passion of Christ.

If I succeed, I am the suffering Christ, so to speak, but in the sense that I surrender myself so fully to Christ that I completely disregard myself, completely cast aside this unworthy I and give it to Christ, in order that my I enters into his body through the stigmata of Christ. I am completely absorbed by his body, such that I no longer live, but Christ lives in me.522

Thus I am transferred, through my own abnegation, into Christ. It is not I who am Christ, but there was once an I, my I, that entered Christ and what now lives is Christ.

That is what Christ actually means.

And as he is the second figure in the Godhead, he is actually the innermost core, the innermost experience of mankind.

Where he is in a state of complete surrender, where he can no longer have illusions about anything, he is in this conflict, and there he is God.

There was once a mystic who said quite rightly about Christ's words on the cross "My God, my God, why hast thou forsaken me?"523 that Christ was at that point the true God, because if God had left him then there was no more God outside of him.

You see, it is the same idea.

Curiously, shortly after Ignatius, living almost at the same time, there was a German mystic who expressed these ideas in a rather wonderful way— Angelus Silesius.524

I'm going to read out a few of his verses that relate directly to this problem: 1.5.

I know not what I am, what I know I am not,

A thing and not a thing, a circle and a dot.

Here he uses the Augustine symbol of the Godhead.525

God is a circle whose center is everywhere and whose periphery is nowhere.

So Angelus Silesius, in his childlike modesty and humbleness, has become God himself, as he is a dot and a circle.

And in another verse, 1.10. I am as big as God, God is so small, like me. God cannot be above me, I cannot below God be.

1.6. Should I my 6nal goal and primal source discover, I must myself in God and God in me recover
Becoming what He is: a shine within His shine, A word within His Word, by God be made divine.

1.204. No thing seems high to me, I am the highest thing, Because God without me, remains Himself lacking.

3.135. Quite without mea sure is the Highest, as we know, And yet a human heart can wholly Him enclose.

And last of all he says,

5.354. Flee not oh Christ the cross, you must endure the pain, That the kingdom of heaven you might thereby attain.526

In these verses, Angelus Silesius expresses in a perfectly simple way every thing we have said about Przywara and about the meditations of Ignatius.

You see clearly in these words that Christ is none other than the projected self of the human being, the “something greater” in the person, the part that contains this I, the part in which this I can dissolve.

The purpose of the exercises is after all to dissolve the I in this greater 6gure.

In other words, and here we see the other side of the cross symbolism, the I thereby enters the state of resolution or redemption, that is, that state in which the opposites merge into one.

Now, as I have mentioned several times already, it is totally characteristic of the West that this development has to take place through an intense life pro cess, while in the East that is not the case at all.

There, in contrast, the development pro cess unfolds in quite a dif fer ent way— through renunciation of suffering, avoidance of misery; so, quite the opposite, you might say.

But the under lying thoughts are actually the same, and in that regard I’d like to read you a passage from the Dhamma- kakka- ppavattana Sutta, eleventh volume of the Sacred Books of the East:527

Reverence to the Blessed One, the Holy One, the Fully- Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the com pany of the 6ve Bhikkhus,528 and said,
2. “ There are two extremes, O Bhikkhus, which the man who has given up the world529 ought not to follow— the habitual practice, on the one hand of those things whose attraction depends upon the passions, and especially of sensuality— a low and pagan530 way (of seeking satisfaction), unworthy, unpro6table, and fit only for the worldly- minded— and the habitual practice, on the other hand, of asceticism (or self- morti6cation), which is painful, unworthy, and unprofitable.
3. “ There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the

Tathâgata531— a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!

4. “What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata— that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna? Verily! it is this noble eightfold path, that is to say,

Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
and Right contemplation.

“This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata— that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!

1. “Now this, O Bhikkhus, is the noble truth concerning suffering. “Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatis6ed, that too is painful. In brief, the 6ve aggregates which spring from attachment (the conditions of individuality and their cause) are painful.“

This then, O Bhikkhus, is the noble truth concerning suffering. 6. “Now this, O Bhikkhus, is the noble truth concerning the origin of suffering. “Verily, it is that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there— that is to say, the craving for the grati6cation of the passions, or the craving for (a future) life, or the craving for success (in this present life).

“This then, O Bhikkhus, is the noble truth concerning the origin of suffering. [. . .].”

1. Thus spake the Blessed One. The com pany of the 6ve Bhikkhus, glad at heart, exalted the words of the Blessed One. And when the discourse had been uttered, there arose within the venerable Kondañña the eye of truth, spotless, and without a stain, (and he saw that) whatsoever has an origin, in that is also inherent the necessity of coming to an end.

2. And when the royal chariot wheel of the truth had thus been set rolling onwards by the Blessed One, the gods of the earth gave forth a shout, saying,

“In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One—that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!”

1. And when they heard the shout of the gods of the earth, the attendant gods of the four great kings (the guardian angels of the four quarters of the globe) gave forth a shout, saying, “In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One—that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!”532

I wanted to mention that again so that you can see how the idea of the quaternity also comes up here, but in the reverse order.

The cross is characterized by the four points. It is the Christian form of the ancient quaternitas.

Western people enter the unity of God from outside, via the quaternity, while Eastern people descend from the unity of the divine being into the quaternity.

The truth of the Bud dha is uncovered from the unity, and is then taken up by the gods of the earth, the lower psychic centers, and finally placed above the lower quaternity which represents the earth.

And thus the realm of truth descends into the world of illusion and suffering, while Western people emerge from the world of illusion and suffering and ascend to the cross, to the quaternity, and to the unity.

The East has a completely opposite perspective.

The Eastern path is different from the Western one, in that while we move from the outer world up into the inner world, Eastern knowledge533 moves from the unity of the Holy Spirit down, as it were, into the world.

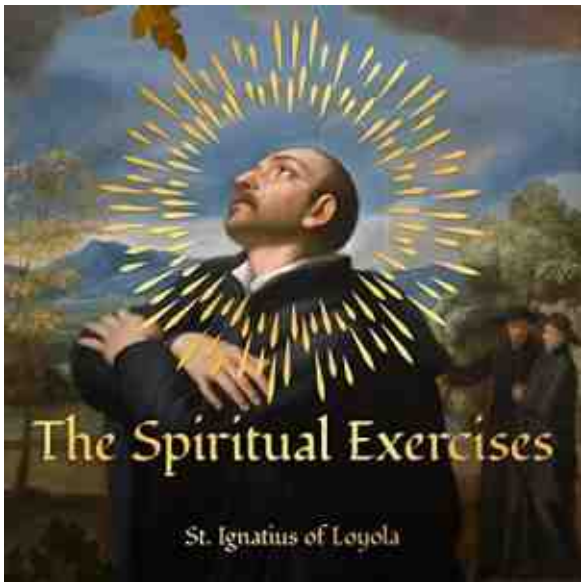
Because the wheel that is set in motion, which you can see on all Buddhist temples, the wheel of dhar ma, represents
the Buddha’s teaching that is set rolling across the world and that brings redemption from a world of illusion and suffering.

But the underlying ideas and symbols are essentially the same. So these clearly must be general human ideas.

With these considerations and in concordance with this meaning of Christ as the bridge, the mediator to the Godhead, the second week of exercises then begins with a meditation on the kingdom of Christ.

This is primarily concerned with the fate of Christ, and the purpose of the exercise is to bring the 6gure of Christ close to the meditator, exactly like with the sin and damnation and eternal hellfire: namely,

Christ as the savior, the redeemer, who through his cruci6xion provides a model for the union of the opposites. Carl Jung, The Spiritual Exercises of Ignatius Loyola, 208 Page -218



1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 15 [1 March 1940]
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[1]Carl Jung Depth Psychology Facebook Group

Lecture 15 1 March 1940

Last time we finished our examination of the first week of the exercises and we come now to the second week.

From now on, we can summarize things a bit more briefly, as we have already discussed many

of the following ideas in the introductory parts of the exercises.

The subject of the second week is the contemplation of the kingdom of Christ and Christ as Lord of the world.

That is, it is a matter of considering the personage of Christ and his redemptive significance for mankind and the world as a whole.

This contemplation is the logical progression of what we discussed before.

It will certainly have become clear to you that in the meditation on the “Anima Christi” and the “Fundamentum,” and then in the contemplations of the first week, one par tic u lar idea became ever clearer: that man stands in a unique relationship to God, namely to the God- become- man who appears as a re1ection of man, so to speak, although of course dogmatically speaking is not actually such.

One might rather say that the human being is to an extent a distorted re1ection of this universal or eternal man.

Thus in the second week there follows, logically, the contemplation of the image, the image of the incarnated God and his earthly existence— that is, his historical existence.

The first contemplation or exercise thus begins by precisely picturing, that is, actively imagining, how Christ came into being.

Specifically, this incarnation does not begin with the birth, but with the events in the pleroma: that is, in the fullness.

That’s an expression that Paul uses occasionally.

It is that spiritual sphere, if one may say so, in which the world has not yet come into being.

It is an existence of possibilities, the spiritual pre- existing possibilities of the world, out of which the seeds of the world emerged.

One might say that this notion is to an extent also found in primitive cultures in ideas about the world of the ancestors: that is, the world from which the forebears came and in which they abide, the place from which they emerged to create the world by transforming themselves into things.

They did not create the things, but in a peculiar way transformed themselves into the things.

To give an example: the ancestor who represents the rain.

This creature’s head is represented by the clouds, its hair is the rain, its body is the pouring torrential rain.

Its feet are the places where the raindrops bounce off the ground.

These are Australian ideas. And this creature has now transformed itself into this form.

It is actually invisible, half animal, half man, cloud or rain.

The things in the world that we can see or touch were not created by this being— rather the creature actually transformed itself into these things.

In this way, for example, the archer's bow came about.

The archery ancestor and his wife transformed themselves into a bow, but still kept their original form too.

It would not be possible to make a bow if this archery ancestor had not existed.

His head is at the top, that is the tip of the bow, and the fibers of the bowstrings are his hair; at the bottom is his foot, and the bowstring that hangs on the bow is his wife who hangs around his neck.

This couple are the ancestors that transformed themselves into the bow, and this is how animals and humans and all creatures that exist came about.

Esoteric teachings identify all the places on the globe where the ancestors lived, where they traveled, what they did at this or that spot.

There are countless legends about which only some people know and others do not.

For example, the rain totem: the old men who belong to the rain totem group know all the stories about the rain ancestor: what he did, where he lived, and so on.

And the same is true for the other strange and unimaginable kinds of ancestors.

These are actually ideas in the Platonic sense: ideas that pre- exist and that have become things that can be perceived through a process of transformation.

A primordial idea, then. The primitives call this pre- existing world altjira. That word also means "dream."

So we can say that this altjira, this realm of the ancestors, is identical with the dream world: in other words what we would call the unconscious.

This pleroma, this fullness, should also be understood in this way— that is, that the world's existence has been preconceived, a preconception in which every thing is contained but is in potentia, as possibilities.

Every thing can arise from it.

And thus at the start of the meditation on the incarnation one has to imagine clearly how the three persons of the Trinity look down on the earth from heaven and see that the

earth is full of people who are all heading directly to hell.

They look down and consult as to what is to be done to somehow put a stop to this lamentable state of affairs, and come to the conclusion that the second person of the Godhead must incarnate himself as a man, in order to end the terrible situation on earth.

You see— this very naive- sounding idea is modeled on the old pattern, isn't it?

It is conceived in a way that is similar to how primitives think.

If the rice won't grow properly, if the rice is in a poor condition, you fetch a man, an expert, from the rice totem group who knows all the rice legends, who knows how the rice ancestor originally transformed into rice, how rice came to exist.

There are masses of strange legends about.

And then you build a hut for the rice expert in the rice field, and there he tells the rice how the rice ancestor originally made the rice so that the rice remembers

how it originally came into being and grew so nicely. When the rice remembers this, it turns out well again.

Thus by telling the rice clearly how it actually came to be, a bad harvest can be averted.

This idea is found again in the origins of Christianity, where there was the notion that the man Jesus had always existed and that he still remembered the pleroma, the state in which he had still held conversations with God.

He still somehow remembered his discussions with God.

And he is now the one who comes to men and whose figure reminds them of what the human being originally was and was meant to become: because men have forgotten where they actually came from.

They have forgotten the homo creatus, forgotten the creator, and believe that every thing they do is initiated by themselves and not by their ancestors, and that's why everything goes wrong.

Thus the purpose of Christ's manifestation is interpreted as being to remind men of what they originally were before they were put on earth, when the human, the anthropos, lived in heaven.

The Gnostic texts then elaborate in a very complicated fashion, and with many variations, upon how this primordial human came into being when the events that preceded the entire existence of the world were in the pleroma, which is the fullness.

Christ therefore serves to remind men of what they originally were, so that they recognize themselves in this image.

Thus in the Ignatian meditations one imagines that Christ's incarnation has begun, corresponding to the start of the Gospel of John in which it says that the logos has always existed,

has always been with God, and that all things were made by the same, and without the same "was not any thing made that was made."

So in a way he is thought of as an executive organ of the Godhead.

The person meditating therefore has to vividly imagine this process, imagine the Godhead discussing the fate of the world.

And now the human existence of Christ begins, in that one imagines how Gabriel comes down to visit the Beata Virgo, how she lives in a little cottage near Nazareth, and how he enters the door of the house.

Now all the local geo graphical details also have to be imagined, even so far as to picture Nazareth being situated in the province of Galilee.

All knowledge that the meditator already has must be recalled in order to picture the scene in as much specific detail as possible.

Then all those events follow that we know from the Bible stories.

Then follows the second exercise: contemplation of the nativity, again with all the details.

The nativity story begins with the Beata Virgo leaving Nazareth with Joseph and making her way to Bethlehem for the census.

One has to imagine how the heavily pregnant Mary, in her ninth month, is heaved on to the donkey.

And to be on the safe side she also takes a maid with her, as one does, and a cow so that they'll have enough milk when the baby comes.

You have to meditate on it in such incredible detail. Then the journey has to be imagined, step by step.

What a long way it is. How many kilometers it is from Nazareth to Jerusalem.

You have to imagine all the different Judean hills you'd have to cross— Jerusalem is about a thousand meters above sea- level— how steep the path is, the incidents that might occur along the way.

And then you arrive tired at that cave in Bethlehem where, according to legend, the birth of Christ took place.

It is not simply an ordinary stable, but a cave of the sort that do actually exist in Bethlehem.

They are still used today to house goats.

Bethlehem has many such caves— the Church of the Nativity now stands on the site of

the so- called nativity cave.

The church is an old Byzantine building and later excavations found it to be on the site of a temple of Adonis.

The choir of the church dates back to the fourth century. Adonis was another dying-and- rising son of a deity.

And then the meditator has to enter this cave and attend the whole labor and birth and observe all that happens there, with the donkey, the cow, and the people.

And when all that has been thoroughly meditated on, there comes a further exercise, which consists in picturing once again a) the incarnation, Christ's coming into being before his existence on Earth, and b) the actual birth of Christ, so that every detail sticks.

And when that has been done, it is all repeated again, and then comes another exercise in which the whole preceding meditation is undertaken yet again, this time using the five senses.

So the whole process is practiced using each individual sense— sight, hearing, touch, taste, and smell.

So you see that the aim of this enormous imaginative effort is for the meditating person to be transplanted into the situation, for it to feel almost real, because the meditator has made it real, and thereby made himself real in such a situation.

The meditator is transformed, in other words, through this process, so that the experience takes root in him as if it were his own story: that is, as if he were Joseph, Mary, or the maid.

Then he is this whole situation. He transforms himself directly into the situation through such contemplation.

On the second day of the second week comes the meditation on the presentation at the temple and then the light into Egypt.

This is repeated twice and then performed again using the five senses. On the third day, the meditator contemplates Christ's childhood.

We don't actually know any concrete details about his childhood years.

They are therefore amplified through active imagination, with the special instruction to imagine what an absolutely obedient child Jesus was.

A boy who was extremely obedient to his parents because he was thereby fulfilling God's will, and who later was just as obedient to God.

In this meditation, the exercitant of course again identifies strongly with the obedience of Christ, with the figure of Christ.

The Christ figure is assimilated directly.

In curious contrast, there then comes that dramatic turning point in Jesus's life when the obedient boy visits Jerusalem with his parents for Passover and dis appears, and is later found talking with the scribes in the temple.

When his mother comes to fetch him and admonishes him he says,

"How is it that ye sought me? wist ye not that I must be about my Father's business?"

In other words, " Woman, what have I to do with thee?" He rejects his mother here, in a way.

Then obedience to his mother, to his parents, is replaced with obedience to God, and in a manner that hurts her feelings.

This lack of respect for one's parents, for one's own mother, is a sacrilege against the commandment to honor your father and mother.

Here he apparently did not honor her, but set his own vocation against obedience to his parents.

That is a decisive moment, even in the lives of individuals who do not have lofty aspirations.

This separation from the absolute authority of father and mother is something that happens to every single one of us.

Both these contrasting aspects, these important aspects, also have to be repeated twice [by the exercitant] and then practiced again using the five senses.

Then we come to the fourth day: the meditation on the two standards. That is the classic term used.

Specifically, these are the two armies that are characterized by two ensigns: the army of Christ on one side and on the other the army of Lucifer, that renegade angel whose arrogance led to his fall from God and banishment to hell.

These two figures are imagined alongside each other as commanders of two enemy armies.

Here we see the army officer in Ignatius coming out.

He imagined the battle against the powers of evil in militaristic form.

These are the milites ecclesiae, the soldiers of God, of the Church.

Christ is now imagined here as the general of his army that gathers on a wide plain outside Jerusalem, while Lucifer gathers his legions in the region of Babylon.

There sits Lucifer the commander on a throne of fire and smoke enveloped by the vapors of hell.

And here he is now surrounded by his officers, the chief demons, and he sends them around the world to recruit soldiers.

And Lucifer gives an address haranguing his deputies and instructing them how they should go about corrupting men to recruit them for the demonic foreign legion.

Of course this part has to be conjured up freely using one's own imaginative powers as we do not have any references in the Holy Scripture.

Christ, on the other hand, sits near Jerusalem in a pleasant spot on a hill surrounded by his officers, his general staff.

The rsfit of these are the twelve apostles. They are the generals.

He sends them out into the world to recruit people, and also addresses them.

As you know, for this part there is certain basic information in the Holy Scripture on which the meditation can be based, but by and large the creative imaginative power of the meditator is given free rein.

When one meditates on all that, this preparation for the final war is then brought into relation with one's own I.

You are yourself there, at Babylon and on the Jerusalem plain, as an observer, and you realize then that you are also called to take part in this battle.

Therefore you hold a colloquy with the Beata Virgo, the great intercessor.

You ask her to speak for you to the Lord, that you might be received under his standard.

You offer yourself as miles Christi.

Now it could happen, and that is the reason why so many people go to hell, that someone is not sure which side they ought to choose.

In this war one cannot remain neutral— please don't be tempted to draw historical parallels here— which is why a contemplation now follows about the different types of people.

There are three types, and they are characterized in a most banal way: each has ten thousand ducats.

This is the old example. Now each has to decide.

How will they decide when they hear the call of these commanders?

The first would like to give up his attachment to the ten thousand ducats, but will not

do it until he dies.

The second wants to be free of his attachment to the money, but also wants to keep it.

This kind of person never comes to a conclusion. The third also wants to give up the attachment.

This person is also willing to give up the possession entirely, not just the attachment, but the actual possession of the money, if that is what God and reason want.

So, in other words, if this person believes he has received a clear instruction from God he will give it up, and if reason commands it he would also do so.

That is specifically Ignatian: if it corresponds to God and reason. Ignatius is an extraordinary rationalist.

In all his decisions, the will of God must be taken into account on the one hand, and human reason on the other.

Decisions must be very carefully considered, with Jesuit precision, in order that one does not let oneself be led only by the will of God, but also by reason, so that one clearly understands why God's will is leading one in a certain direction.

It cannot merely be suggestion or fancy; it is important to check whether it is reasonable.

This kind of decision- making is absolutely necessary in such a case, because other wise you would have no criteria for what God decides to do with you.

Because the internalizing of God's will is an intuitive act that affiicts men. You feel forced to decide about something.

Is this intuition you feel coming from God or from the devil, or somewhere else?

That is exactly like the problem that concerned the old Church teachers: whether dreams were sent from God, were whispered by demons, or were the result of digestive processes, of physiology.

Initially one had no criteria in this respect other than reason: that is, the criterion of the Church that allows that they could be "somnia a Deo missa."

The Church thus says that if the contents of these dreams are in accordance with the teachings and moral laws of the Church, they can be accepted as having been sent by God.

But if the dream is not in accordance with Church doctrine, then of course it is from the devil.

Consequently there are cases in which one might be in doubt about whether a dream was sent by God or the devil.

There’s an amusing story about the Egyptian Saint Anthony, the historical accuracy of which I cannot vouch for.

It is in Anatole France: when Saint Anthony had been in the desert for twenty years, he was already a very holy man.

Then one evening he heard a knock at the door.

A stranger stood outside and Anthony asked him what he wanted.

The stranger replied, “Anthony, you are very holy, you have earned great merit, but I know a man in Alexandria who is holier than you.”

Saint Anthony was very disappointed to hear that; he immediately packed his suitcase and set off for Alexandria to meet this other holy man in order to learn his exercises and practice that he might earn greater merit.

Even saints have a certain ambition with regard to saintliness.

So he arrived in Alexandria and began searching for a cobbler named Ammonius.

This was supposed to be the holy man’s name, but he couldn’t find him anywhere.

On the third day, finally someone told him, “He’s down there in the cellar.”There he came upon a quite ordinary cobbler.

Anthony said to him, “The angel of the Lord told me that you are a holier man than me.”

The cobbler said, “I don’t know anything about that.” Anthony said, “What is your practice?”

The other shook his head and said, “I have nine children and have to earn a living for them. That’s what I do.”

Saint Anthony couldn’t believe his ears.

Finally he clapped his hand to his forehead and said, “It must have been the devil after all.”

This case illustrates how despite the best efforts of human reason, potentially difficult problems can arise.

Then one has to say that church teachings are very good, they encompass a lot; but what if God should resolve to do something that is not provided for in the doctrine— for example, put out a new publication?

He hasn’t published anything new for the last two thousand years. A Newer Testament for example.

Then where would we be? With what doctrine could we orient ourselves then?

It's a serious question. It just sounds so scholastic.

But if you think through these things psychologically, you'll notice something.

Now, the meditations on the life of Christ, from his baptism until Palm Sunday, continue until the twelfth day.

They conclude with an exercise on humility, namely about Christ as God's servant who took the burden of the world and its sins upon himself and did not shy away from humbling himself or being humbled right down into the dirt.

In this way, the contemplation leads, one could almost say, in an unexpected but totally logical way into the meditation on one's choice of vocation.

That is, not only has the Godhead allowed himself to be born and appear in a human body, but he has also been humbled into the dirt, has allowed himself to be ridiculed

and tormented, has led a wretched life in the dirt of the earth.

God became fully human, became like me. What should I do now? What is my vocation? How do I live?

This question leads directly to considering one's own way of life; specifically, to a meditation on one's profession— for example, saddler, carpenter, or soldier.

And thence comes the meditation on the manner in which one lives one's life, namely how one practices one's profession, to what end or for what purpose one is a soldier.

Is it done in relation to the creature, or does one do it with the Godhead in mind: that is, adinem?

And then follows the contemplation of one's own life from the viewpoint of absolute humilit and absolute obedience.

In other words, do you go about your life with the same humility, obedience, surrender as Christ did?

Now you start to get the mea sure of yourself: where you dodged something, chose the easier option, neglected your duties, stuck to the routine, deceived others, lied to yourself, all those daily occurrences.

In this way, you trawl through your own life comparing it with the life of Christ.

As a result, the most intimate merging of the life of Christ with the life of the individual naturally takes place, so that the exercises enable you to live life with the totality with which Christ lived his life.

That then comes very close to the thought that Christ is actually a role model for life, that

he is an image held up to men to remind them of their true nature.

Because the true nature of men never appears if they do not live totally.

If a person ducks out of life, swindling here or finagling there, he slinks his way through existence always remaining slightly invisible.

No one really knows what he is like. He is clever enough not to cause offense.

He avoids this and that, not because he is particularly moral or respectable, but merely somewhat cowardly.

It is also comfortable— hugely so—to be respectable, or to dodge one's au then tic self for the sake of some agenda.

Then people say, "He was a respectable man." He gets a nice obituary, but it was actually all a sham.

The meditations are getting rather profound here, aren't they? Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 219-228

1. https://www.facebook.com/groups/56536297291/

The Spiritual Exercises of Ignatius Loyola: Lecture 16 [8 March 1940] (2023-02-28 03:51)

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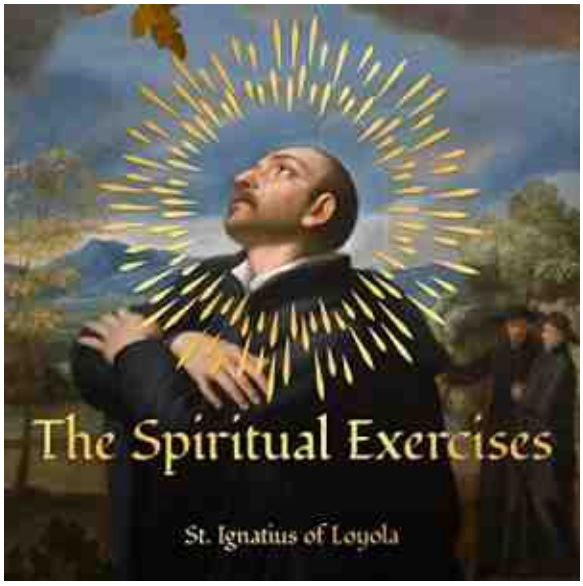
[1]Carl Jung Depth Psychology Facebook Group



Lecture 16 8 March 1940

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Last time we discussed the second week.

I told you that the main focus was on the life of Christ up to and including Palm Sunday, and that this contemplation leads to contemplation of one's own way of life, starting with one's choice of profession.

Specifically, by considering the life of Jesus, which followed a consistent thread leading to his tragic end, a process of self- reflection begins.

You cannot engage with the life of another person in such a thorough manner without your own life somehow being drawn into it.

One always mea sures one's own experience.

Without wanting to or intending to, one draws one's own life into the meditation.

It is therefore only logical that, at the end of the meditation, suddenly one also contemplates the way in which one conducts one's life, one's decisions, plans, and intentions.

And if you now consider your own life from the perspective of the life of Christ, it can only happen in one sense: namely, in terms of the totality—because the aim of the meditation is to induce one to identify completely with the life and the person of Christ and to review and examine one's own life in terms of the imitatio Christi.

This is a critical point: the question of the imitatio Christi.

Should it be an imitation of the life of Christ such that one even gets the stigmata, like Saint Francis, or does it mean that each person should live life to the full, in their own way, until the bitter end, as Christ did?

Those are two very different paths.

It is clear that for medieval and more recent Christianity it was certainly a matter of the imitatio Christi, not about living one's life sine imitatione— without imitation.

In any case, if in the sense of the imitatio Christi one lives and conducts one's life in such a way that it corresponds to an imitation of the life of Christ, then it is a matter of taking up the cross— either in the almost literal sense of the cross of Christ, or alternatively taking up one's own cross, namely one's own conflict.

If, in the sense of the imitatio, the cross of Christ is taken up, then the conflict which is richly described in the New Testament arises.

It is the conflict of Christ with the world and the flesh.

If, on the other hand, it is one's own cross, then initially we lack a definition, because the conflict is a more individual one.

Life that is lived fully in one sense or the other leads to suffering from conflict.

In any event, if the conflict is taken up, if life is lived fully in either sense, then a suffering in the conflict occurs from which there emerges a corresponding reformation

of one's own way of life, in which henceforth the aspect of one's own conflict is accepted.

After all, initially we all try to live our lives as conflict- free as possible.

There is a certain liberal view which we also see in the kind of "joyous Christianity" in which one is friendly with every one, always good- tempered, always smiling, and one is relieved of all because Lord Jesus Christ took on all the conflicts so I don't have any.

That of course is no imitatio Christi; rather it is a way of dodging one's own conflict.

It is thus entirely logical that the third week of the exercises is devoted to contemplating the Passion of Christ. 546

The first contemplation includes how Christ sent two disciples from Bethany to Jerusalem to prepare the Last Supper, and then also made his way there with the other disciples and how he, after enjoying the Paschal lamb and the Last Supper, washed their feet, gave them his flesh and blood, and held a sermon, after which Judas left to go and betray Jesus.

The second contemplation is of how Christ and his disciples descended from Mount Sion, where they had held the Last Supper, to the Valley of Josaphat; how he then left eight of them at a place in the valley and went with the other three to the garden on the Mount of Olives where he withdrew to pray to the Father, then woke his three disciples from their sleep; how

then his enemies fell to the ground at the sound of his voice; how Judas gave him the kiss of peace; how Peter cut off Malchus's ear and Christ restored it; how Christ was then arrested and taken away.

We don't need to go into detail here.

We already mentioned all the essential main points, when we discussed the "Anima Christi."

We already covered a good portion of this meditation there.

You must not imagine, however, that such shortcuts are also taken in the actual exercises—on the contrary, in the third week, the Passion is examined down to every last detail.

In order to influence the mood even more, the exercitants have to fast during this time.

The rules stipulate particular care in eating and drinking.

Bread is considered safe enough, but every thing else must be greatly restricted.

One has to meditate even when eating, while picturing Christ and the disciples eating supper together in Emmaus.

That is essentially the content of the third week.

The fourth week relates to every thing that happened after Christ's death; the main meditation is on the meeting between Christ and his mother after his resurrection.

These exercises are referred to as "Exercitia de amore Dei," exercises on divine love, but this designation only applies for laypersons.

In this final week, however, there is also a second meditation or a second aspect of these contemplations that is intended for the members of the Jesuit order.

I first want briefly to discuss the simple meditation— that is, the one that laypersons also do, following the old instructions of that Spanish monk Izquierdo.

So, in this last exercise the subject is divine love.

This is connected with the meditation on the meeting of Christ and his mother, which is about maternal love on the one hand, and filial love on the other.

This meditation is done in order to awaken love, in the first order divine love.

The following points must be meditated on: I first recall to mind all the beneficence that God has shown me.

Above all, the beneficence of the Creation. [. . .]

Then the beneficence of preservation [that God has kept me alive until now; which in-

cludes that continuous influence of the omnipotent God who keeps me alive, because if this influence did not take place continuously, I could not live for a moment; CGJ]. [. . .]

Then comes the beneficence of redemption.

Which includes the advent of the Son of God into the world [. . .].

And further, the aid of the grace in which we partake [through the Church; CGJ]. [. . .]

And then we recall all the particular individual beneficence that God has shown me [in the course of my life; CGJ]. [. . .]

I also have to observe the excellence of the giver in terms of the multitude and magnitude of the beneficence and the infinite intensity of the love from which the beneficence flows to me.547

The second point in the meditation is, [t]he manner in which God inhabits all creatures, how he inhabits the elements, how he lives in the trees and gives them life, in the animals, how he gives them the ability to sense, and in men to whom he also gives intellect [that is, intelligence; CGJ], and also in me by giving me existence, life, feelings and comprehension.

And moreover, how in his temple, which is created in his image, he has bestowed on every thing super natural gifts through which one believes in, loves, honors, and worships God.548

You see again here this conception of the absolute dependence of men on the creative primordial source, on the Godhead.

It is thus actually a psychological observation that can also be understood very scientifically: namely, that we are dependent on the correct functioning of our unconscious, of our whole life and of our dispositions, without which we cannot do anything at all.

So faithful Christians or Catholics who understand these things literally will have a conception that absolutely corresponds with the reality of nature.

That is a great advantage, because then one essentially has the right attitude.

But if you imagine you live from your consciousness or intellect, then you live downward from up here, and that is not right because it is against nature.

Consciousness is the happy result of natural life, but nowadays we like to reverse this eternal basic truth.

We think we can do everything we want, that we can pit our intelligence against nature.

But that is simply very bad for our physiological health and unhygienic for our nervous systems.

Thus I permit myself to consider these metaphysical things from the medical side.

That explains, for example, why it is that when people can make peace with their God, they feel a lot better in their nervous and physiological systems. Then they function properly.

When we are against nature, the body cannot thrive either.

The third point is, the way in which God works in all creatures, how he labors [. . .] in the heavens, elements, trees, animals, fruits, and also in me.549

So it is a precise observation and realization of the work of God in individual creatures and also in me.

And it is specifically to be understood that all things that befall me are the effects of that other from whom I am also derived.

This view also fits perfectly in the psychological sense, because if my unconscious does not cooperate with me, I cannot even formulate my next sentence, for example, because all the sentences I utter have already been preconsciously prepared and flow into my speech.

If then the preconscious functioning550 of the unconscious is disturbed, I find myself unable to remember things; for example, I might even have written a name in my notes, but if the unconscious decides to confuse me, it escapes my mind completely.

I am entirely dependent on whether the unconscious

labors in me or not, or, in metaphysical language, whether God labors in me or not.

If that is understood properly, it means once again one has a kind of attitude that is simply practical: it is mentally hygienic551 to consider

things in this way.

Because then I always give more attention to my unconscious, to how it is functioning, to whether it is moving with me or what it is actually producing.

That’s why the psychiatrist has to ask, “What did you think then? What occurs to you about that?”

The patient has long been receiving signs from the unconscious, has maybe had dreams.

And look there!

They were all there, but this patient was not the kind of person who paid attention to how God labored, worked in him; instead he believed he could sail on by using his head, and thereby capsized.

These truths in metaphysical form are somewhat difficult for modern people to stomach, but if we can stomach them despite the metaphysics, we have to ask whether the psychology

behind them is not actually completely healthy.

Then we might make some discoveries.

In the fourth point, one has to “consider the way in which all created goods derive from the uncreated.”552

That is, how every thing that is man- made, all the great, good, and beautiful things that people make, actually come from the uncreated.

That is simply a continuation of the other meditation.

Insofar as I am convinced that all my conscious contents spring forth from the unconscious, I can also accept that all human

achievements ultimately stem from unconscious patterns.

That’s a Platonism, but it corresponds precisely to the structure of the psyche.

And then, at the end, Izquierdo speaks of love for God and says that “he who so loves finds nothing that he could love so much other than God.”553

So if one follows this belief and this insight, then one understands that the highest goal of man lies in loving most of all this power that completely carries him.

That is the end of the meditations for laypersons.

Now we come to the second part, namely the meditations that are specifically for the milites ecclesiae, the soldiers of the Church— that is, the members of the Societas Jesu.

This confrontation of Christ with his mother takes place after death. In a way, this event takes place in the afterlife, although his mother is alive. Christ, however, has already become a ghost at this point, an incorporeal being, and meets his mother after his resurrection.

What occurs is therefore somewhat super natural.

Psychologically, that always means something that actually occurs in the unconscious.

It is connected to the fact that the mother has a dual significance.

Not for nothing did our old friend Izquierdo here insert a meditation for laypersons with the purpose of making them aware of all they owed to the Godhead: that is, that metaphysical background.

He thereby expressed an idea which is represented in the symbol of the mother: namely,

that the confrontation with the mother is a return to the source.

The mother of Christ is the origin of Christ. He came out of her.

She is the mother soil from which he grows.

As the source, she is a symbol of that from which Christ always emerges, the ground on which Christ always stands.

And this ground on which one stands is in psychological terms the unconscious soul.

On it we stand, on it we repose. It flows into us.

It is the creator of our consciousness, and in this sense Christ is confronted with his mother, with his source.

This idea is taken up in the meditation for laypersons, but there the mother is replaced by the Godhead.

That happens in the Jesuit meditation too, but it also goes further, specifically in that the meditation on the background involves not only contemplating the good things God has done for me, but also considering the background, in the sense of the mother, in more detail.

It is as if the meditation were trying to break through into a psychological contemplation

and trying to understand this background in a different way, not just as the active, willing creator God, but also as a maternal nurturing being.

There is a connection here with the peculiar nature of the Christ image, that androgynous, masculine- feminine nature which I spoke about earlier in a different context.

This dual- gendered characteristic is connected with the nature of the unconscious.

The unconscious is neither masculine nor feminine, but something more. It oscillates between these qualities.

That’s why the old non- Christian creator gods are generally hermaphroditic.

All these gods of the Gnostic, Greek, or Indian traditions are generally hermaphroditic

because the psychological background— which is after all our sole model for such cosmogonic speculation— has a hermaphroditic character: the human being, that is, is hermaphroditic in nature.

It is only a matter of which genes are in the majority that determines whether a child is a boy or a girl.

But the opposite- sex genes do not disappear. They are always there.

That’s why each man has a female side and each woman has a male side.

There are people in whom the ratio is almost equal.

Thus we can see why there are some very masculine women and some very feminine men.

These things also determine homosexuality, provided it is not just a développement arrêté.554

But in addition there are also true hermaphrodites.

In any case, this hermaphroditic nature plays a significant role in the Jesuit meditation, although it is not considered with such rigid determination, as these things are prudently not thought through to their ultimate conclusion.

That would be too shocking.

One cannot necessarily allow oneself to admit such things: that's why I also hesitated to attach such termini to them.

This confrontation of Christ with the mother means psychologically that the image of the whole person as he is comes into confrontation with his mother, with his unconscious: either in its divine form, as with the exercitia de amore Dei, or in its feminine form, as in the meditation on the feminine aspect, on the mother aspect.

It should actually be written in the exercises that the subject here is this feminine aspect which corresponds to the nature of Christ.

He could not appear in the background as an androgynous being if the background did not actually have this quality.

The Christ image would not have such a quality if it was not drawn directly from its matrix: that is, from the divine couple, from father and mother, as the Gnosis says.

That's where the androgynous nature of Christ comes from.

The Jesuit meditation, however, says nothing about this aspect, but says the mother is the Church, ecclesia mater.

Thus the second professional part of this meditation is on the Church.

And its form is prescribed by Ignatius in his Regulae ascendium cum ecclesia— rules for feeling with the Church, or the right attitude to hold toward the Church.

We will now look together at the Ignatian exercise rules, that is, the rules that are given in the "Annotationes" [additional material] laying out how these exercises are to be done.

I'll have to translate some parts of it for you. These parts are characteristic of the spirit of the Societas Iesu:

Rules to follow in view of the true attitude of mind that we ought to maintain [as members] within the Church militant.557

So feeling or thinking with regard to the Church:

Rule 1 Laying aside all our judgments, we ought to keep our minds open and ready to obey in every thing the true bride of Christ our Lord, our holy mother, the hierarchical Church.

Rule 2 We should praise confession made to a priest, and the reception of the Blessed Sacrament once a year, much more its reception once a month, and very much more its reception once a week, given the duly required dispositions.

Rule 3 We should praise frequent attendance at mass; also hymns, psalms, and long prayers, whether in or out of church; [. . .]

Rule 4 We should praise greatly religious life, virginity, and continence, and we should not praise matrimony to the same extent as any of these.

Rule 5 We should praise the vows of religion— obedience, poverty, and chastity— and other vows of perfection made voluntarily; [. . .]

Rule 6 We should praise the cult of the saints, venerating their relics and praying to the saints themselves, praising also the stations, pilgrimages, indulgences, jubilees, dispensations, and the lighting of the candles in the churches.

Rule 7 We should praise the decrees about fasting and abstinence [. . .]

Rule 8 We should praise the decoration and architecture of churches, also statues, which should be venerated according to what they represent.

Rule 9 Finally we should praise all the precepts of the Church, being ready to seek arguments in their defence and never in any way to attack them.

Rule 10 We should be more inclined to approve and praise the decrees and regulations of those in authority, and their conduct as well; for although some of these things do not or did not in the past deserve approval, more grumbling and scandal than profit would be aroused by speaking against them [. . .]. In that way people would be become hostile towards authority, either temporal or spiritual. [. . .]

Rule 11 We should praise both positive theology and scholastic theology[.]558

Then one has to show one’s unanimity (unanimitas) with the Church. We must be in conformity with the Church.

Rule 13 [W]e must always maintain that the white I see, I shall believe to be black, if the hierarchical Church so stipulates; for we believe that between Christ Our Lord, the bridegroom, and the Church, His bride, there is the same Spirit who governs and directs

us for the good of our souls because it is by the same Spirit and the Lord of us all who gave the Ten Commandments that our holy mother Church is directed and governed.559

So, because Christ is the Lord of the Church and because the Church, the sponsa, his bride, is derived from the same Holy Ghost that also governs us, we must believe what the Church says: even if we see white, we must believe it is black.

The next rule says,

Rule 14 Even granting as perfectly true that no one can be saved without being predestined, and without having faith and grace, nevertheless much caution is needed in the way in which we discuss and propagate these matters.560

Namely,

Rule 15 We must not make a habit of talking too much about predestination [. . .] that simple people are not led into error, as sometimes happens with them saying, “It is already decided whether I am to be saved or damned, so whether I do good or evil can change nothing.”561

So that’s why one should not talk too much about predestination.

Rule 17 Similarly we must not talk of grace at such length and with such insistence[.]562

In order, namely, that no poison is generated that stultifies people’s attitude to free will so that they say, “Well what can I do? It’s no use whether I decide this or that if grace doesn’t come from above.”

The eighteenth rule, the last, relates to divine love, namely that we should serve God out of purest love, and that we should also fear the Divine Majesty, however, because that will greatly help one escape from mortal sin specifically, one must fear God with the fear of the son, that is, with a childlike fear. Interestingly, it is not an amor filialis, but a Timor filialis, which indicates the dual nature of the Godhead. God is not only to be loved, but also to be feared.

So if God is the summum bonum, he is only love, but apparently God also has another side that is to be feared.

You see in these regular those things that the Jesuits are accused of: namely, that they have a rather artful way of dealing with the truth.

They are after all the milites ecclesiae, who may only say and do things that are in concordance with the welfare of the Church.

And insofar as the Church is not just a mystical institution but a legal, worldly one (it extends into this world, hence the significance of the church state), it takes part in global politics, and it is well known that one cannot do politics without lying.

A Protestant reviewer of the exercises says, in conclusion, The Ignatian method is not lacking in psychological perspicacity and didactic calculation that even tips over into craftiness, but it does lack above all the character of “discretio,” a sensitive discernment and adaption to the spirits who are to be led—or better said: to be educated, that “discretio” which the wise educator Benedict of Nursia demanded as the main requirement of the abbot, i.e. of

the spiritual father.563

In this respect, the Benedictine orders are organized in a much more considerate and less militaristic" fashion.

The consequence of this Ignatian intolerance in recognizing and permitting only their own methods is actually also a widespread hardening into the schematic across the whole Catholic life of edification, the so- called inner asceticism.

Even in this area in which previously individualistic, varied mysticism reigned free, all individuality has died out and been expunged since the preeminence of the Jesuit system.

Aridity prevails everywhere, and has extended deep into sermons and Christian teaching.

Catholicism has Ignatius to thank for that, though he prob ably did not mean it so.564

Even within the Catholic church there is actually considerable opposition to the Jesuit system.

But because it's a practice that can be taught, a method that can be taught to anyone, and an effective one at that, then it is of course highly valued, because it can be schematically applied.

But the Benedictine discretio, and thereby also individuality, falls completely by the wayside.

And it begins precisely at that point where Ignatius (and one cannot blame him for that, but this is where the Jesuit order remains at the medieval level) does not think the matter right through and instead translates "the mother" as Church.

This is understandable, if one considers the weakness of human nature.

But we will see that in the Middle Ages, and even earlier, a movement arose that placed value precisely on that which lies within man— namely on that Augustinian565 point that is the punctiform image of the fullness of the Godhead— and tried to find the individual path, in opposition to the Church's attempt to subsume the whole of the human soul into its institution.
Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 229-239

1. https://www.facebook.com/groups/56536297291/

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